MARY ALOYSIA HARDEY

RELIGIOUS OF THE SACRED HEART

1809-1886

The Premium for Christian Doctrine in

the Second Division has been merited by

Miss Hildegarde Bramman

Academy of the Sacred Heart,

Clifton, Cincinnati, O., June 1, 1934

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Mother Mary Aloysia Hardey

MARY ALOYSIA HARDEY

Religious of the Sacred Heart

1809—1886

BY

MARY GARVEY, R.S.C.J.

With an Introduction by

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AND

Preface to Second Edition by

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INTRODUCTION.

Had the Life of Mother Hardey not been published it would have been a positive loss for the history of the Catholic Church in the United States, where for more than fifty years she was such a conspicuous figure. Her biographer completed the work several years ago, but it was only after reiterated entreaties and expostulations that the manuscript was finally put into the hands of the printer.

The Sisters of Charity have shown a keener appreciation of the advantage of such publications. For they have already given to the world two excellent Lives of their beloved Mother Seton, and by so doing have made the Catholics of the United States their debtors; for no one can fail to profit spiritually by the story of such a glorious career. It is, therefore, a source of sincere satisfaction that side by side with Elizabeth Seton there should stand to-day her illustrious compatriot, Mary Aloysia Hardey. Both were typical American women; one from the North, the other from the South; one who began her life of self-immolation after the desolation of her widowhood; the other who was a nun when she was still a slip of a girl; one a convert to the Faith; the other of a family so intensely Catholic that they spelled their name Hardey, instead of Hardy, because some of their kin in Maryland who were known by the latter name had apostatized from the Faith; one was the Foundress of a great Congregation; the other was substantially the Foundress of the Religious of the Sacred Heart in the United States. At least, to an outside observer, she seems

to have stamped her individuality on the body, and imparted to it the impulse under which it still works. The lives of both are not only an inspiration to the devoted religious who delight to call them Mother, but to people of the world, Catholic and Protestant alike, who are made happier and better by the contemplation of the work of these two splendid heroines who have done so much for the glory of God and the good of humanity.

When the Hardeys emigrated from Maryland to Louisiana it was to better their worldly fortunes; but in reality God was leading the favorite of the household, Mary, or Mary Aloysia, as she was afterwards called, into the arms of a saint, Mother Duchesne, whom Mother Barat had sent out to establish the first community of the Society of the Sacred Heart in America. But not even Mother Duchesne suspected the future greatness of the little girl who was among the first five to enter the humble boarding school at Grand Coteau; and it is almost startling to be told how two insignificant and almost ridiculous incidents came near deflecting Mary Hardey from the path that God had marked out for her.

She entered the convent when she was only sixteen years of age. Mother Barat always spoke of her as "her first American daughter," though as a matter of fact, a good lay-sister preceded her as a postulant. Her independent manner at first worried her superiors. They fancied they saw what they supposed was the characteristic American pride; but in reality no one in the convent had a better supply of the virtue of humility. Indeed, her superior soon wrote to Mother Barat that "Madame Aloysia is too perfect; I fear she will not live long"—a most uncomfortable inducement to be virtuous.

She was made Assistant Superior at the age of twenty-three. It was an unusual mark of confidence, and revealed already her remarkable aptitude for governing; a difficult task at any time, but especially in those days when the conventual surroundings were not, as at present, refined and even elegant, but when food was scarce and when what they had was coarse and repulsive. Sometimes there was not a chair to sit on, or a plate to eat from. There was work to be done in the field, or even the barn and stable, but those refined and cultured women were as light-hearted and gay as if all that had been contrived for their amusement. The only thing that discouraged them at times was the lack of spiritual guidance, and most of all the absence of the Blessed Sacrament in their miserable dwellings. Mother Hardey, however, was always like a ray of sunshine in the gloom, but never more so than when the Asiatic cholera was ravaging St. Michael's with its two hundred inmates. She moved like an angel of light among the sick, smiling and happy, for death never had any terror for her.

She became Superior in 1836, and until her death in 1886 she was always in posts of authority. Her life was one of stupendous labor. While providing for the spiritual and temporal welfare of her children, she was at the same time off on never-ending journeys, all of which were unavoidable on account of the establishment of new houses that were asked for everywhere. Again and again she crossed the Atlantic, not in the luxurious vessels of to-day, but on the clumsy, slow-going and often dangerous craft of fifty years ago. We find her in Europe and Cuba and Canada and far away in the West, never even thinking of respite or repose. Her houses of education were built everywhere on a magnificent scale all over this vast continent.

What is most striking in her long Superiorship is the admiring affection which she inspired not only in the hearts of her spiritual daughters but among people of the world as well. You meet men and women whose hair has long since turned gray who will tell you, as if it were a title to distinction, that they knew Mother Hardey; but among her own religious, those especially who had the happiness of living with her, there is always noticeable a tenderness in the attachment combined with something like awe, and yet it is not awe, for no one ever feared to go to her, even if they were in fault or if the work that had been entrusted to them had met with disastrous failure. Though invariably successful herself, no one knew better than she how to comfort those who had not been so favored. She was large minded and considerate, and though to a certain extent her position as Superior entailed what might be called isolation, and though the necessities of her office often called for reproof and reprimand, yet every one was convinced that there was always a large place in her heart for the humblest and weakest and least equipped, and perhaps especially for them. In the noblest sense of the word she was intensely human, and it is very touching to see this absolutely unworldly and saintly woman, who was always absorbed in great enterprises, clinging to Mother Barat, whom she was about to leave, sobbing and weeping like a child as if her heart would break. No wonder that Rafaela Donoso, a young Cuban girl who heard that Mother Hardey, when in Havana, was in danger of death from yellow fever, hurried off to the church and offered herself to God to suffer three days in purgatory if the precious life were spared. Doubtless many of her daughters had made many similar oblations for their mother, but they are unrecorded.

She was the Assistant of the Mother General in Paris when she died. That was in 1886. She was buried at Conflans, but very few are aware that when a few years ago the Government expelled the nuns from their convents, Mother Hardey's American daughters succeeded in having her venerable remains brought to this country. It was done very quietly and almost secretly. No doubt many people who admired and revered her would have liked to have paid her some tribute of honor on that occasion, but the dread of publicity which is the characteristic of her religious, and which is sometimes carried to lengths that might seem extreme, prompted them to keep all knowledge of what they were doing from the world at large. They buried her on the hill that overlooks her beautiful and beloved Kenwood. Around her are her daughters who, like her, have gone to their reward, some of them unlike her in the bloom of youth, as the simple crosses on their graves declare. But none of them, young or old, would want a better resting place than near her who gave them their great ideals. Her memory pervades the sacred and silent enclosure; and if the great ones of the world enter there they will bend their heads abashed and ashamed as they recall, with self-reproach, the glorious things that were achieved for God by this remarkable woman—Mary Aloysia Hardey.

T. J. Campbell, S. J.

PREFACE TO THE SECOND EDITION

When the young novice, Mary Hardey, was asked if she could spin, she replied, "No, but I can learn." The answer was characteristic, for to the end of her life Mother Hardey was learning new ways of loving and serving God and her neighbor. She strongly impressed her alert and generous spirit, which was the spirit of Him Who gave Himself for all that He might win all, upon her Religious, and it has been transmitted unimpaired to their successors. The Religious of the Society of the Sacred Heart of Jesus are known throughout the world as workers without reproach in the field of Catholic education. As teachers they are eminently qualified, but they are, first of all, Religious. They edify our Catholic people by their unfeigned piety, and encourage all laborers in the cause of Christ by their unwearied devotion to the Church's interests.

It is peculiarly fitting that this new edition should be published in connection with the canonization, on May 24, 1925, of St. Madeline Sophie Barat. For almost exactly a century has passed since Mother Hardey received the religious habit, and the relations between her and the Saint were singularly close. "There is no fear of a misunderstanding between you and me," the Saint had written in 1838, and their union remained unbroken to the end. Under God, the remarkable growth of the Society of the Sacred Heart in the United States is due to the strong, noble-hearted Mother Hardey, working under the direction and counsel of a Saint who appreciated fully both the needs and the good qualities of our people. For more than thirty years the holy Foundress, an unusually keen judge of character, knew Mother Hardey intimately, and recognized her as one to be trusted and loved. Nothing could tell us better what manner of woman this great American Religious was.

PAUL L. BLAKELY, S.J.

Feast of St. Ignatius, 1925.

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CHAPTER I.

Birth and Childhood of Mary Hardey.

1809-1819.

As we trace the lineage of Mother Mary Aloysia Hardey, we turn to one of the brightest pages in the history of America. It records the eventful day, when, under the leadership of Leonard Calvert, a company of English Catholics sailed from their native land to lay the foundations of civil and religious liberty in the New World.

Voluntary exiles from the home of their fathers, rather than renounce the glorious inheritance of the Catholic Faith, they broke the ties that bound them to their country and crossed the seas to find a resting place in the wilds of America. On the joyful Feast of the Annunciation, 1634, they landed on the shores of Maryland, and, like Christopher Columbus, took possession of the land, by uplifting the Cross, the emblem of salvation, under whose peaceful shade their future home was to be consecrated to the sacred interests of humanity and the Church.

Among these high souled pilgrims was Nicholas Hardey, a man of undaunted courage and of unflinching fidelity to his faith. When Clayborne raised the standard of rebellion in Maryland, and sought to overthrow the Catholic rule in the Colony, Nicholas resisted him with all the energy of his strong character. Having learned, to his dismay, that a man named Hardy was among the followers of Clayborne, and fearing to be confounded with this fanatical marauder, he inserted the letter "e" in his name, declaring that through succeeding generations it should distinguish his family from the descendants of the man who had abandoned the ancient Faith.

Anthony, the grandfather of Mary Hardey, came in direct line from this loyal son of Mother Church, and was

well known in colonial times throughout Maryland and Virginia. He lived near Alexandria, the home of George Washington, and was, in his youth, an intimate friend of the future champion of American independence. The two boys were of congenial temperaments, both of them light hearted, gentle and fond of athletic sports.

When in after years Anthony Hardey referred to their excursions through the woods, or along the banks of the Potomac, it afforded him pleasure to relate how, in their feats of strength, he delighted to show his physical superiority, "but not for worlds," he always added, "would I have harmed my comrade, for I considered him a type of all that is gentle and manly in youth."

Frederick, the third son of Anthony, inherited the winning qualities of his father. In the year 1800 he married Sarah Spalding, and made his home in Piscataway, a village famous in the annals of Maryland. It is situated on Piscataway Creek, an arm of the Potomac. It was the very place where the Colonists planted the Cross when they landed on the shores of Maryland. Here, Chilomacon, Chief of the Piscataway Indians, gave the white men a cordial greeting and bade them share the products of his fields of maize and the results of his chase. This friendliness was rewarded by the gift of Faith, for a few years later, 1640, the Chief, with his wife and daughter, received the Sacrament of Baptism at the hands of Father White, the Jesuit missionary. It was an imposing scene, for Governor Calvert and his officers had traversed the wilderness to greet the red men as brethren in the House of God. A cross was erected at Piscataway to commemorate the event; the priests chanted the Litany, while the Indians, decked out in their bright robes and gorgeous plumes, followed the Governor and his attendants in the procession which closed the solemnity.

The lingering traditions of this event, so full of faith and piety, must have given the spot a special charm for Frederick William Hardey and his bride, as each had in-

herited from a long line of ancestors a deep love for the Church.

Life opened with fair promise for the young couple, whose highest pledge of happiness rested in their mutual love and trust. Nine children were born to them, four sons and five daughters, but the child of benediction for the household was Mary, who was destined by God to exercise so wide an influence in the religious Congregation which now reveres her memory. She was born on the Feast of the Immaculate Conception, December 8, 1809, and was baptized Mary in thanksgiving to the Mother of God.

About a year after her birth the homestead was gladdened by a visit from Mrs. Hardey's mother, "Good Grandmother Spalding," as she was familiarly called. Mrs. Spalding's stay was brief, as there was an epidemic of whooping cough in the neighborhood, and, fearing that Mary might catch the disease, she insisted upon taking her and her faithful nurse, Betty Edelin, to Baltimore.

The mother's sacrifice became the grandmother's joy, for owing to various circumstances the child's sojourn was indefinitely prolonged.

As Mary advanced in age her beauty enhanced, her large gray eyes, her symmetrical features, golden hair and intelligent countenance made her the delight of the home. In disposition she was playful and active, but unusually thoughtful for a child. Her firmness of character and strength of will, which distinguished her in after life, soon displayed themselves. There is an amusing instance of it even in her nursery days which may be worth recalling. One day Mrs. Spalding presented her with a pair of red shoes; with quiet dignity Mary refused to accept them, saying she did not like colored shoes. The following day Aunt Betty produced them again at the morning toilet, but coaxing and threats were unavailing, the little feet were kept secure beneath the robe of their ungracious mistress. At length Betty became indignant, and Mary feigned surrender, but no sooner was

the shoe partly on than, raising her foot, she tossed it across the room. Subsequent efforts were equally unsuccessful, though colored shoes were quite the fashion for children of that period.

She was six years of age when she returned to her own home, but she was almost a stranger there, and had to form acquaintance with her three sisters, two of whom had made their appearance in the family during her absence. Until then she had been the delight of her grandfather and queen of his home. But conditions were now changed, there were others to share the paternal caresses, and she felt the intrusion keenly. Even in her old age, Mother Hardey often spoke of the pain which she then experienced. The penetrating glance of Mrs. Hardey was quick to perceive this early sorrow, and she sought every means of insinuating herself into the affection of her little daughter, until, by degrees, she gained full possession of her heart.

Mary was a lovable character, yet we cannot paint her earliest years wholly in bright colors. Occasional outbursts of temper revealed in her a passionate nature. Of a domineering spirit, she often quarreled with her playmates, for which she was usually punished by being put in a corner with her face to the wall, a humiliation which she felt deeply, often giving vent to her feelings in various ways. Indeed, it became a subject of family concern when they saw her strong passions striving for mastery.

The year 1803 is noted in the history of America as the date of the Louisiana Purchase. When this vast territory came into the possession of the United States a tide of emigration flowed steadily for a number of years in the direction of the Mexican Gulf.

Among the pioneers from Maryland was Mr. Charles Anthony Hardey, who fixed his residence in Lower Louisiana. His letters to friends at home were filled with praise of the fertile lands bordering on the Mississippi, their luxuriant growth of cotton and sugar cane, which yield stores of

wealth in return for the planter's toil. He urged his brother Frederick to leave Maryland and come to share his large plantation in Grand Coteau. The offering was tempting to parents whose dearest interest was the welfare of their children. Prince George County afforded them a comfortable livelihood, but Louisiana abounded in facilities for amassing a fortune. Mrs. Hardey did not recoil before the sacrifice of separation from parents and friends. She persuaded her husband to accept the proffered home in the South, and preparations were at once made for the journey. Mr. Spalding was generous in providing his daughter with slaves, money, household furniture, all indeed that was necessary to begin life amid new scenes. With four little children, one a tender infant, Mr. and Mrs. Hardey started on their perilous journey. It is difficult for us to conceive the hardships of travel a hundred years ago. The journey which can now be accomplished in a few days, then required three or four months. It was made in emigrant wagons across the Alleghany Mountains to Pittsburg, then in flat boats, or arks, as they were called, down the Mississippi to New Orleans. In course of time the travelers arrived at Grand Coteau, but the joyful days of welcome were soon clouded by an unexpected blow. Mr. Charles Hardey died after a brief illness, leaving his brother Frederick heir to his extensive tracts of land.

After some years the Hardey plantation became a sort of hamlet, comprising the family dwelling, sugar mills, cotton warehouses, granaries, trade shops, and a row of huts, divided by gardens, known as "Negro Quarters." About seventy or eighty plantations made up the parish of St. Landry. They centred round a modest church, whose cross betokened the faith of those that lived in its holy shadow and slept their last sleep in the cemetery beneath. At this period a large plantation presented a wide field for the exercise of Christian virtues and a great mission for the women of the South. The Catholics accepted it, and the

traditions of the past reveal how nobly many a one fulfilled her duties in that respect. Life in those southern lands was almost patriarchal. Hospitality seemed ever waiting at the threshold. Friends gathered in, rarely for a passing call, but for a visit of days, even weeks. Whoever the guest might be—friend or stranger—he was greeted with a hearty welcome and feasted at the family board.

The welfare of the slave was not overlooked in the responsible mission of the Southern woman. In the early morning, at the sound of a bell, the negroes were awakened for the labors of the day, and in Catholic families it was customary for them to gather round the master for morning prayer. The moment was a solemn one, consecrating the slaves' long hours of toil,—but more solemn still was the evening hour, when twilight fell upon the scene, and the whole household grouped around the father of the family, who lifted up his voice in thanksgiving for the blessings of the day and in supplication for God's loving care through the coming night.

It was in sickness that the relationship between master and slave was seen under its fairest aspect. The care bestowed upon the negroes was scarcely less paternal than the attention given to the children of the master. The institution of slavery was indeed a dark cloud on the horizon, yet the unprejudiced mind will acknowledge that the negro's shackles were not always the fetters of the slave.

When the Act of Emancipation broke their bonds many of the slaves of the Hardey family clung to their former master with an affection and devotion which lasted until death. The home was the primary school of those days. It was at the family hearth that Mary Hardey learned her first lessons of faith and piety. Mrs. Hardey possessed the gift of explaining the truths of religion in a manner intelligible to the minds and attractive to the hearts of her children. "My mother was a saint," Mother Hardey was heard to say in speaking of her early life. "She had

pious pictures hanging in every room of the house. We knew by heart the history of each subject, and, as a reward for good behavior, we might claim our favorite Madonna and keep possession of it until our next offence. Reverence for the priest was a characteristic of the household. When a missionary chanced to rest under our roof we were taught to kneel and kiss his hands; 'an honor due them,' my mother used to say, 'since they are consecrated hands and are privileged to offer the Holy Sacrifice of the Altar.'"

To the Christian training of such a mother may be attributed Mary's growth in the knowledge and love of God, and her devotedness later on in His service. When only eight years of age she was permitted to receive her First Holy Communion. She had been attending the Catechism class with her older sister Anne. Being so young she was not expected to be ready; but one day the priest asked a question which none of the other children could answer. Mary arose and with childlike simplicity gave the explanation. It was proof enough that she was prepared.

A few of Mrs. Hardey's letters to her family in Maryland have been preserved. They are interesting, because they give us a clearer insight into her own character, and furnish us with occasional glimpses of Mary's early life. The following was addressed to her sister, Ellen Spalding, after the death of her beloved mother:

"Opelousas, La., July 25, 1820.

"My dear little Sister:

"Your kind letter of the 6th of June came safely to hand, with the melancholy news of my dear mother's death, news that I expected to hear, for from the account brother Michael gave me in his last letter, I could hardly flatter myself with the hope that she would live through the summer. I am very sorry to hear of my father's state of health. I hope he has not lost his speech. You must tell me in your next letter. Ellen, if it should be the holy will of God to

take both your parents, bear it with fortitude and thanksgiving to Almighty God for His Infinite Goodness in sparing them to you till the age of maturity, and for letting you have the pleasure of waiting on them in their last moments. This reflection is enough to comfort you, I think, for it is the greatest consolation a child may have. My dear sister, you are not sensible of the loss you have sustained, for you never have been long separated from your mother; therefore you cannot know yet what that trial is. But, my dear little girl, I can tell you that your loss is irreparable. This side of the grave no person is like a mother to a girl of your age. Let my Ellen be ever so prudent, she needs a guide and counsellor. You cannot be too prudent in regard to your visiting and your visitors. You are lonely, no doubt, but you know you are always in good company. When your earthly friends are obliged to leave you, call on the Holy names of Jesus, Mary, Joseph—company that will ever remain with you, provided you wish to remain with them. My dear, you may be sure I will do all I can for my dear mother's soul.

"Answer Anne's letter as soon as you receive it. My love to all my sisters and brothers. Your devoted sister,

"SALLY HARDEY."

A few months later Mrs. Hardey wrote a second letter to the same sister:

"OPELOUSAS, LA., December 12, 1820.

"MY DEAR SISTER:

"Your letter of October 20th came safe to hand on the 6th of this month. It found us all well except myself. I have not entirely recovered from my long confinement, which began the first of October. On that night I introduced a stranger into the family, a fine, strong, ugly boy, George Raphael by name.

"So you still have the happiness of waiting on our afflicted father. Oh! Ellen, I fear you do not realize the

great privilege Almighty God has been pleased to grant you. Ah! my dear, if you only knew the grief I experience in being separated from him you would appreciate your happiness.

"I am very sorry to hear of Uncle Hilary's death, and I should be glad to have particulars of it. I am truly happy to hear that one of our good aunts stays with you. I think they could not please their deceased sister more than by staying with you in your present state. I hope my Ellen will be very particular in her visits. Never pay one without consulting your aunts or your brothers. As your sisters have families you know they must attend to them, so, of course, they cannot spend much time with you. . . . .

"Do mention to father my proposal of having you and all our family come here after his death."

Under date of December 20, this letter is continued, as follows:

"My dear Sister:

"Your letter of November 6th arrived here on the 10th of this month, but I did not receive it until to-day. It contained the news that I expected from your last letter. You have had time to fortify yourself to bear bravely the death of one of the best of fathers. I hope you will not grieve much, for you know that does not help the departed soul. Prayer is all the comfort we can give him now. I shall have Mass said for him after Christmas.

"I hope you will consider the welfare of your soul and body and accept the invitation of a brother and sister, who think you could do better by coming here than by remaining where you are.

"My dear, do not think I would send you this invitation without providing you with an escort upon whom you can rely, as you could on a father or brother.

"Your nieces all go to school this year; it will soon be over; then I shall have the pleasure of their company all

day. I assure you, Anne and Mary are great company for me, and also a great assistance. One is a good nurse, the other a good housekeeper. They had a real trial this fall when I was sick.

"Ellen, you must take care of the books that our father procured for the instruction of his children. You must write to me often and tell my brothers also to write.

"Mr. Hardey joins me in love to you; my children also; they often speak of you. Your affectionate sister,

"SALLY HARDEY."

Up to that time, as we see from the letters, little Mary was attending the village school and devoting herself to her home duties, but this happy period of her life was drawing to a close. An Academy of the Sacred Heart was about to open its portals to the daughters of Louisiana, and in the designs of God Mary Hardey was to be one of its first pupils.

CHAPTER II.

Origin of the Society of the Sacred Heart. 1800.

Before relating the history of the Academy which was about to be established in Louisiana, we shall record briefly the events which called into existence the Society of the Sacred Heart of Jesus.

During the last decade of the 18th Century, while Europe was convulsed by revolutions, a small number of French priests, who had withdrawn from Germany, formed an association, under the title of "Fathers of the Sacred Heart," resolving to live together according to the Rule of St. Ignatius until, in the providence of God, the Company of Jesus should be awakened into new life.

Their Superior, Father de Tournély, was a man of faith and prayer, filled with zeal for the Glory of God and the salvation of souls. The object dearest to his heart was to provide means of education for the youth of France, hoping thereby to raise upon the ruins of the past a generation devoted to the service of Christ and the interests of the Church.

To accomplish this aim, he felt that it would be necessary to found a similar community for women for the training of the future wives and mothers of France.

He intended that the Heart of Jesus should be the centre and model of the new congregation, and that it should adopt, as far as might be practicable, the Rule of St. Ignatius.

Father de Tournély did not live to see the desire of his heart accomplished. He died on the 9th of July, 1797. During his last illness the only thought of earthly things that occupied his mind was the society he had planned, and he often spoke of it to Father Varin. "My friend, you know all; I have told you everything. Do not act in a hurry, but await God's time."

These words, spoken a short time before his death, seemed prophetic: "It will be founded! It will be founded!"

Father Varin, who was elected to fill his place as superior of the little Society, was chosen by Providence to execute his plans. Having gone to Paris a few years later he received into his community a young priest named Louis Barat, who was destined to point out to him the future foundress of the Society of the Sacred Heart.

One day Father Varin asked Louis whether any tie bound him to the world. The young priest answered that he had a little sister in whom he was much interested. "These words struck me very forcibly," relates Father Varin. "I asked her age, what she could do. He replied that she was between nineteen and twenty, that she had learned Latin and Greek, that she could translate Homer and Virgil fluently, and had capacity enough to make a good rhetorician; that she had thought of entering a Carmelite Convent, but just then she was spending some weeks with her family." This "little sister" was Madeleine Sophie Barat. A month later she returned to Paris and was presented to Father Varin.

He soon perceived in the young girl great simplicity and humility combined with the highest intellectual gifts.

Father Barat, her only tutor, had accomplished his self-imposed task with unbounded energy, yet he had not dreamed that he was training the foundress of a religious congregation which was destined to exert a vast influence on Catholic education, not only in France, but in nearly every country of the Old and New Worlds.

At that time she was living in the house of Madame Duval, No. 2 rue de Touraine. Associated with her in her studies and good works was Octavie Bailly, who, like herself, was attracted to the religious life; Mademoiselle Loquet, a very pious and intelligent lady, noted for her talents and her charitable enterprises, also lived with them.

Father Varin had recognized in these ladies a vocation to the religious life, but at first he did not see clearly the will of God in their regard. They began a course of study under his direction and enjoyed meanwhile the benefit of his spiritual training.

One day he asked Sophie Barat what plans she had formed for her future. She replied that she felt called to the religious state, preferably the Order of Carmelites; as their life seemed to unite great love for Jesus Christ, with an heroic spirit of sacrifice.

The answer pleased her director, and at once he unfolded to her his plans for the institute he intended to found, pointing out to her that, in addition to the love and spirit of sacrifice required by the Rule of Carmel, it would ask a generous devotedness for the salvation of souls; one of its chief ends being the education of young girls. He then dwelt upon the educational advantages she had received, representing that they fitted her in a peculiar manner for this great enterprise, so important for the revival of Faith in France. He concluded by assuring her that she was called by God to serve Him in this new institute, which was to be devoted to the glory of the Sacred Heart of Jesus.

Her humility caused her to shrink from such an undertaking, but she submitted to Father Varin's decision, and ere long the little group of friends at Madame Duval's house was formed into a religious community. They were Sophie Barat, Octavie Bailly and Mlle. Loquet, with Marguerite, Madame Duval's servant, a pious and earnest soul, who joined them as lay sister.

On the Feast of the Presentation, 21st of November, 1800, Mass was celebrated in the little chapel, Rue de Touraine, and the four postulants pronounced their vow of consecration to the Sacred Heart.

In the following May, 1801, the first house of the Society was established at Amiens. The Heart of Jesus blessed abundantly the work commenced in lowliness and gener-

osity of spirit. The ranks of the religious filled rapidly. Academies were opened in Grenoble, Poitiers, Niort, and other cities of France, and in 1815 a general novitiate was founded in Paris, under the direction of Mother Barat, where, as from a central point, she governed the various communities of her Institute. The little seed, planted among the ruins of the revolution, had sprung up into a fruitful tree, and before eighteen years had elapsed it spread its branches afar, even to the distant shores of the New World.

CHAPTER III.

Foundation of the Society of the Sacred Heart in America—St. Charles, Missouri—1818-1821.

The young Republic of America, after separating from the Mother Country, entered at once upon a life of intense energy, and the Church was not the last to feel the inspiration of freedom. Before the close of the eighteenth century the Orders of Carmel and the Visitation were established in the United States. The first decade of the nineteenth century saw the birth of Mother Seton's Congregation in Maryland, and about the same time two religious communities sprang up in the newly settled regions of the far west, the Lorettines and the Sisters of Nazareth in Kentucky. A little later came the daughters of St. Dominic. On the Atlantic Coast, the Ursulines had founded convents in New York and Boston, but their sojourn in the former city was of short duration.

When, in 1815, Bishop Dubourg was appointed to the See of New Orleans, his first care was to provide educational establishments for the children of his vast diocese. In New Orleans he found a flourishing Academy conducted by the Ursulines, but it was insufficient for the increasing growth of the Catholic population. Hence, when in Paris, he made application to Mother Barat for a colony of her nuns. The heart of the foundress responded to his appeal, but her judgment made her hesitate. Her Institute was new, and the members scarcely sufficed for the work already undertaken. But when God wills, all obstacles give way. He had been silently preparing, among the daughters of the Sacred Heart, an apostle for the American Mission, in the person of Madame Philippine Duchesne.

This heroic woman was in the Paris convent when the

Bishop called, and knowing the object of his visit, she besought the Mother General to give a favorable answer.

Her pleadings and representations convinced Mother Barat that the foreign mission should be accepted, so she promised the Bishop that she would prepare a little colony to start for Louisiana in the course of the following Spring.

Mother Duchesne's burning zeal communicated itself to her sisters, many of whom offered to accompany her, but three only were chosen.

A brief notice of these pioneers may be of interest to the reader.

Philippine Duchesne was born in Grenoble, France, on the 29th of August, 1769. She belonged to a Christian family which was noted for strong faith and rare qualities of mind and heart. From her tenderest years she was trained in the practice of piety by her mother, who united to a vigorous intelligence a deep love for the Church. Vocations to the religious state seemed inherent in the race of the Duchesnes, and for more than a century before the revolution its representatives had been found in the Community of the Visitation Convent of Ste. Marie, Grenoble. Philippine was a pupil in that convent and afterwards took the religious habit there, but the outbreak of the revolution obliged her to leave the convent and return to her family. But though compelled to live in the world by force of circumstances, she never forgot the sacred vocation to which God called her. Indeed, the very house where she had been a nun became the centre of her work, as it was converted into a prison where the unfortunate victims of the Reign of Terror were confined, and she, in spite of every obstacle organized an association for their relief. Nor was she satisfied with that. For after the evil days had passed away, and the convent was declared the property of the nation, and its grounds made a public park, she brought such influence to bear on the authorities that she succeeded in securing the old place and endeavored to reunite there the scattered members of

Blessed Madeleine Sophie Barat

her community. But the Sisters that returned soon abandoned their vocation and it seemed as if all her efforts were doomed to failure. But "to them that love God all things work together unto good." On the very day that her Sisters turned forever from the cloister of Sainte Marie, she heard of the Society of the Sacred Heart. At once she felt strongly attracted towards it on account of its two-fold spirit, the active and the contemplative life, and she entered into negotiations with Mother Barat. The necessary arrangements were soon made, and on the 13th of December, 1804, Mother Barat, accompanied by three nuns, arrived at Sainte Marie and took possession of it in the name of the Sacred Heart. Nor was she long in discerning the worth of Madame Duchesne, who entered with ardor upon the duties of her new life. A multitude of good works filled up her days and even kept her toiling late into the night. But her soul longed for another field of labor. Her yearnings were all turned towards the foreign missions. To make Jesus known to the Indian tribes of the New World, to breathe His Name into their forest wilds, to elevate them by the ennobling influences of faith, such was the lofty ambition of Madame Duchesne.

She mentioned her intentions to Mother Barat, and later on to Father Varin, who gave them his approval, and made her happy by the assurance that one day she would extend the glory of Christ in the far-off regions of America. Henceforth her life shaped itself upon the hope of soon realizing her ardent longings. During the recreation hours, she spoke to the pupils of the joy of making Christ known in heathen lands with the rapture of one assured of conquest. She was wont to conclude by asking: "Who will come with me?" One of her pupils, writing of those early days at Sainte Marie, says: "If the ship had been at hand we would have been ready to follow her to the ends of the earth." Mother Barat encouraged this vocation, but at the same time restrained the zeal of her spiritual daughter. She felt

that the accomplishment of this purpose was reserved for a future day and, in the interval, sought to prepare that apostolic soul for the mission of suffering and love. She was a valiant guide to a valiant soul, says the historian of Mother Barat, and wrote singularly prophetic lines to her: "Life must not be for you a time of enjoyment. Our Lord intends you to be a spouse of blood!" Under this strong but loving guidance the apostle was prepared for a career of heroism. It was only after fourteen years of waiting that Madame Duchesne's earnest desires were realized.

Madame Octavie Berthold, who accompanied her to America, was born a Calvinist, and, worse still, her father had been Voltaire's private secretary. She became a Catholic in her twentieth year, and shortly after entered the new Society. Her cultivated mind and thorough knowledge of foreign languages made her very useful in the Paris school, where her talents and virtue won for her the highest respect of the pupils. But her work lay beyond the Atlantic, where she was to sow in tears and suffering the seed destined to produce a hundredfold for the greater glory of God.

Madame Eugénie Audé, who was chosen by Providence to take a very active part in establishing the Society of the Sacred Heart in Louisiana, had been brought up amid the pleasures of the world in Italy and France, and to detach her heart from the attractions around her called for a miracle of grace and love. One night, after returning from a ball, she stood admiring herself in a mirror, when suddenly she saw reflected not her image, but the bruised and bleeding face of the "Ecce Homo." This vision of Christ suffering touched her inmost soul, and from that moment she determined to give up the world and consecrate herself entirely to the service of God. She never wavered in her resolution and shortly after she stood at the door of Sainte Marie, asking to be received into the Society of the Sacred Heart. She entered the Paris Novitiate and advanced rapidly in those virtues which so admirably distinguished her after life.

While in the Novitiate she learned to know Mother Barat intimately, and to love her with an affection that lasted until the end of her life. It was the remembrance of the "Ecce Homo" that made her joyfully offer herself for the mission of the Sacred Heart in America.

Two lay Sisters, Catharine Lamarre and Margaret Manteau, were chosen to join the little band of missionaries. They were both of mature age and tried virtue, and their devoted help was invaluable during the years of hardship which attended the beginning of the American mission.

The great distance, the perils of the voyage and the many privations which they knew to be awaiting them only increased the ardor of these apostolic souls, whose one aim was to exalt the Kingdom of Christ wherever obedience called them.

Bishop Dubourg, who had preceded them to America, wrote from Baltimore to Madame Duchesne: "The voyage is doubtless a trying one, but women and children make it constantly in the hope of bettering their condition in life. Shall not we, with greater zeal, do as much for the glory of God and the salvation of souls?" The question found a generous response in the hearts of Mother Duchesne and her companions. As the time of departure drew near, Mother Duchesne wrote touching farewells to her family and friends, and in one of these letters, quoting the words of a holy servant of God, she wrote: "Since the days of Abraham to those of Jesus Christ, and from the days of Jesus Christ to the present time, when God has willed to call a soul to a higher degree of perfection, He has withdrawn it from its country, He has detached it from everything, even from the holy sweetness of spiritual friendship." And in another letter she says: "Think of my happiness every day; envy if you like, but do not wish to take it away from me."

The long desired day of the sacrifice came at last. On the eve of the departure the whole community assembled to

bid the missionaries "God speed" on their perilous journey.

"Mother Barat gathered us around her," wrote Madame Audé, "and spoke to us in that earnest and touching manner of the greatness of our vocation and how enviable it was in the light of faith. She exhorted us to unswerving fidelity in the observance of our Holy Rule, and then gave to each one her obedience, naming Mother Duchesne Superior, with extraordinary powers for the government of the mission. Finally, with deep emotion, she exclaimed, 'Come, let us give one another a parting embrace, for you will ever be my dearest daughters in the Sacred Heart.' We knelt at her feet, which Mother Duchesne kissed, and while we all remained silent I saw that our Mother was shedding tears. They seemed to fall upon my heart."

The day of departure was a day of sacrifice and sublime holocaust, as also the marriage feast for one of those generous spouses of Christ, Madame Audé, who made her final profession.

Writing of her happiness to her Sisters of Quimper, she said: "What shall I say of the grace I have received? I now feel it my duty to set no bounds to my sacrifice. Jesus, in giving me the Cross, has not bestowed it as a mere outward token. His strong and gentle hand has thrust it into my heart. He makes me feel it by the pain I experience in leaving you, my beloved Mothers and Sisters, but He makes me love it, because I know that at the foot of the Cross I shall obtain for the dear family that adopted me all the gifts of His love."

Mother Duchesne and her companions were detained some weeks in Bordeaux, while waiting to embark for America, and during this trying interval she was encouraged by letters from Mother Barat, Father Varin and other friends. The Abbé Perreau wrote: "You may reckon on a special Divine Protection, for you can say with the Apostle, 'Lord, we have left all things to follow Thee, what, therefore, shall we have?' Listen to His answer. In

return for this great reliance upon Him, He will give you His Divine Heart as a refuge, His Spirit to guide you and a few drops from His chalice of suffering to purify you, to detach you from yourself, to teach you to lean on Him alone. Oh! how strong and how sweet is His support! Go then courageously where He calls you. You will find Him everywhere."

On Holy Thursday, which fell that year on the 19th day of March, the little colony embarked on the sailing ship Rebecca, and on Holy Saturday a favorable breeze carried them out of port, and before the glad bells rang out their Easter peals the religious lost sight of the beautiful land they never expected to see again.

On the 29th of May, which by a striking coincidence was the Feast of the Sacred Heart, the Rebecca touched the shores of America, about sixty miles below New Orleans.

Madame Audé's description of their landing presents a lively picture of the holy joy which filled their hearts.

"When we set foot on that shore, which in the light of faith is a 'promised land,' we were deeply moved. Mother Duchesne's heart could not contain its happiness; kneeling, she kissed the earth, while her eyes filled with blissful tears. 'No one sees us,' she said; 'kiss it too.' You would have rejoiced to see her delight. Her countenance expressed all the feeling of a heart overflowing with gratitude to God and consumed with a desire of procuring His glory."

Two priests were awaiting the nuns, with letters from the Ursulines, offering them hospitality.

Madame Audé gives the following description of the journey to the convent: "We started at nine o'clock in the evening, blessing the Heart of Jesus for our safe voyage across the ocean and offering ourselves to Him anew. The night was beautiful, the sky cloudless and sparkling with stars, which were reflected in the peaceful waters of the Mississippi, along whose banks we drove. Everything seemed to raise our hearts to God."

About four in the morning the party arrived at the convent, and were received by the Ursulines with the most cordial Christian charity and every demonstration of sisterly joy.

Full of gratitude for their kindness, Mother Duchesne wrote: "This house is like one of our own convents, nowhere could we have met with more affectionate hospitality. These good nuns provide us with everything. Mothers could not do more for their children."

As soon as Bishop Dubourg heard of Mother Duchesne's arrival he sent her from St. Louis a letter full of encouragement and welcome, but, by some strange chance, six months elapsed before the greeting was received, and meantime Mother Duchesne was anxiously waiting and wondering at the Bishop's prolonged silence. Finally, hearing that he was expecting her in St. Louis, she determined to go thither. "Four hundred leagues," she wrote, "seem very little when one has traveled thousands, and to ascend a quiet river is only a pleasure, after encountering the ocean and its storms."

Having taken leave of the devoted Ursulines, Mother Duchesne and her companions embarked on the steamer Franklin, which was to convey them to St. Louis. In those days, when steam navigation was in its infancy, mishaps were many and adventures often thrilling, but nothing could disturb the peaceful occupations of the nuns. In the narrow cabin, where seventeen persons were closely packed, they prayed, meditated, studied English meantime, while the steamer ploughed its way up the great river, whose broad expanse of water, sparkling in the sunshine or sleeping in the moonlight, overshadowed on both sides by the foliage of a primeval forest, presented a scene both grand and picturesque.

On the 21st of August, 1818, the Franklin reached St. Louis, after a voyage of forty-two days.

Mother Duchesne hastened to the Bishop's residence and

found him eagerly awaiting her arrival. The aspect of the dwelling, a sort of barn, offered a vivid presage of what the religious might expect in their new mission. One apartment served for dormitory, dining room and study for himself and four or five priests. It was the poverty of the early ages of the Church, but with it was the heroism of those same times.

In writing, later on, of the obstacles to the success of their work, Mother Duchesne says: "Shall I tell you what urges me on? It is the example of the saintly clergy of this country, men like Monseigneur Flaget, Bishop of Bardstown, or Mgr. Cheverus, Bishop of Boston, and, above all, our own devoted prelate, who makes himself all to all, working incessantly for the good of his people. He has many trials, but how great he is in the midst of them."

The location selected by Bishop Dubourg for the new foundation was at St. Charles, on the Missouri River. The town was small, and the house provided for the nuns was poorly adapted for school purposes.

The Bishop intimated that their residence was only temporary. "You can stay there for the present," he said to Mother Duchesne, "until we decide upon your future destination. We must till the soil before we begin to plant. You and I will have to spend our lives in this ungrateful labor; our successors will reap where we have sown, but we must be satisfied to look to heaven for our reward."

The religious soon discovered that a mistake had been made in the place selected for them. After a year's residence in St. Charles they removed to Florissant, fifteen miles from St. Louis.

Here the school became more prosperous. The following year a Novitiate was established, and Mother Duchesne wrote that five of their most promising pupils were among the first novices received.

CHAPTER IV.

Foundation of Grand Coteau, La.—School Life of Mary Hardey—1821-1825.

During one of his pastoral visits to lower Louisiana, Bishop Dubourg met a wealthy Catholic lady, who made known to him her desire of establishing a convent for the education of young girls. Her husband, Mr. Charles Smith, a relative of the Hardey family, had left Maryland in 1803, to make his home in Louisiana.

Having settled in Opelousas, he and his wife devoted themselves to the welfare of Catholicity in that section of the country.

After building a church, their piety fostered another generous aspiration, that of founding houses of education for both boys and girls.

Mr. Smith died before his plans could be carried into effect, but his widow gave her time and her fortune to their accomplishment. One of her plans was the establishment of a school at Grand Coteau, which was the home of Mary Hardey.

The Bishop entered heartily into the views of this estimable lady, and suggested the Religious of the Sacred Heart as well fitted to respond to her designs.

The proposal for this foundation was in due time accepted by Mother Barat, and the charge of organizing it was entrusted to Madame Audé. Sister Layton, the first lay-sister postulant received in America, was to be her only companion until the arrival of the nuns whom Mother Barat had promised to send from France.

Despite the poverty of her house at Florissant, Mother Duchesne insisted upon giving the sum of one hundred dollars for their immediate needs, especially for the furnish-

ing of the chapel. The Bishop also bestowed upon them whatever he could spare from his own scanty resources.

On the 5th of August, 1821, Madame Audé and her companion embarked on the steamer Rapid, but twenty days elapsed before they reached Grand Coteau, where they were cordially welcomed by Mrs. Smith, who gave them the hospitality of her own home until their house was completed. It was a frame building, fifty-five feet square, with a veranda covered with luxuriant vines. There was an entrance court, shaded by beautiful trees, and a large orchard which was to serve as a playground for the children. The kitchen, dining room and infirmaries were small buildings of one story each.

Madame Audé took possession of the house before it was finished, and began at once the preparations for the opening of the school.

In the beginning of October five pupils were received, one of whom was Mary Hardey. There had been question of sending her to Emmitsburg, with her elder sister, Ann, and her three cousins, the daughters of Mr. Raphael Smith, but her delicate health furnished a strong plea for keeping her nearer home, and it was decided to place her under Mother Audé's care.

Mr. Hardey became a true friend and benefactor to the convent.

We gather from the correspondence of those days, that he frequently sent provisions and gave them also the services of his slaves when needed. But his greatest gift to the Society of the Sacred Heart was undoubtedly that of his beloved daughter, who became one of its brightest ornaments and strongest supports in America.

The work which fell to the willing hands of Mother Audé and Sister Layton may be more easily imagined thandescribed. But never was burden more cheerfully borne or tasks more joyfully accomplished.

Bishop Dubourg took great interest in all their concerns.

In one of his visits he playfully asked Mother Audé if it was at the Court of Napoleon she had learned to milk the cows.

But domestic labors were not the only trials which Mother Audé had to bear. Privations, deeply felt because she could not always prevent the pupils from sharing them, formed a large part of her solicitude. In one of her letters to Mother Barat she writes: "Flour is so scarce that I was on the point of giving the children potatoes in place of bread, when Mrs. Smith sent us several loaves which I received as a great treasure, and the Heart of Jesus, knowing our needs, inspired Mr. Hardey to send us a barrel of flour.

"We have only six chairs, which we are obliged to carry from one place to another, but we have a supply of kitchen and table utensils, benches and desks."

Mother Barat was keenly alive to the wants of the foundation. In a letter dated November 23d she wrote: "Many of our Sisters long to go to you, but before we can spare them others must be trained to fill their places. Two only will leave us to join you." These two missionaries were Madame Lucile Mathevon and Madame Xavier Murphy, an Irish lady, who was then in the Paris Novitiate.

Of the latter, Mother Barat wrote to Mother Duchesne: "Madame Murphy is about thirty years of age, and she will be very useful to Mother Eugénie for her school. The character of the Irish is very like our own. This dear Sister is pleasing and amiable in manner, and nothing is an effort in the fulfillment of her vocation."

At the time of her departure for Louisiana Madame Murphy took the name of Xavier, in honor of the great saint, whose apostolic example she longed to imitate. Full of joyous enthusiasm, she left France on the 7th of December, the first Friday of the month, a circumstance which she did not fail to note, as a proof the voyage would be under the special protection of the Sacred Heart. "Every one on board the

vessel was seasick, myself included," she wrote to Mother Barat, "but not for one moment was I afraid. Madame Mathevon seemed to be in constant dread of death, and at times I found it hard to keep from laughing at her exclamations. During a rather severe storm, thinking herself on the point of being lost, she jumped from her berth and, stretching out her arms like Moses, cried aloud for mercy. Alas! I was too much overcome by sleep to take the place of Aaron. You should have seen the terror of the passengers on hearing of the approach of pirates. All hastened to hide their money and valuables. I smiled at their fright. Do you know, dear Mother, why I was so tranquil? It was because I felt sure of the protection of our Good Master. Why should a daughter of the Sacred Heart be afraid? They said I was a fine sailor, but they little knew what sustained me during the voyage."

The vessel arrived at New Orleans on the Feast of the Purification, and Madame Xavier looked for the first time upon the land of her adoption. She had expected this sight to bring her an intense joy, and that she could exclaim with holy Simeon, "Now, O Lord, Thou dost dismiss Thy servant in peace for my heart's desire is fulfilled," but just the contrary happened. "All at once," she wrote to Mother Barat, "the friends that I had left in Europe loomed up before me, and my heart fell, like the weights of a clock. However, I asked Our Lord to strengthen me, and I begged the Blessed Virgin to offer me, even as she had offered her Divine Son to the Eternal Father on that day. Occupied with these thoughts I arrived at the Ursuline Convent. As the Bishop was in the house we were at once presented to him. I never met any one with whom I felt so readily at my ease. 'My Lord,' I said, 'I am come from France, but first of all from Ireland, to be your obedient daughter. Do with me as you wish, I do not care where I go, provided I am in America.'"

Early in April Madame Murphy reached Grand Coteau.

In May she had the happiness of pronouncing her first vows, and, filled with the joy of this first consecration to God, she entered upon the duties of her new mission with all the ardor of her generous nature.

After some months of excessive labor she was stricken with a severe illness. Mother Audé nursed her with maternal tenderness which deeply touched the heart of her spiritual daughter, and won her confidence and lasting gratitude.

While yet a novice in Paris, this fervent religious had written of herself to her former teachers, the Ursulines of Blackrock: "I am the last and least in this house. I am of use only to Almighty God, who is pleased to show forth His power in His weakest creatures." The same spirit of humility and childlike simplicity gave a marked character to her whole religious life. In writing of her to Mother Barat, Mother Audé says: "Sister Xavier appears to be a strong soul, full of faith, and it is souls of this stamp that are needed here."

Such was the religious who assisted Mother Audé in the school at Grand Coteau, and shared with her the honor of training the mind and heart of Mary Hardey.

We have few details of Mary's schooldays, but a diary kept by Madame Xavier gives us a record of current events, and consequently of the influences that surrounded her convent life. After informing Mother Barat that she had already sent her the journal of the month of April, Madame Xavier goes on to say: "On the feast of Corpus Christi we had a procession at which several seculars assisted. It was the first of the kind ever witnessed here. A repository was prettily arranged in the barn, and the Blessed Sacrament was exposed all day in our little chapel. But our joy was yet greater on the Feast of the Sacred Heart, for on that day Madame Gerard received the religious habit and Sister Layton took her first vows. The chaplain said a few words appropriate to the occasion; Mother Audé and I re-

newed our vows in union with all our dear Society. The Blessed Sacrament was exposed all day, and after benediction in the evening our pupils sang a canticle to the Sacred Heart, so soul inspiring that priest and nuns joined in the singing."

A spiritual fast followed the delights of that day. The chaplain went away, leaving them, as Madame Xavier expressed it, "like the daughters of Jerusalem without priest or sacrifice."

This privation continued until the Feast of Saint Ignatius. It was especially felt upon Saint Mary Magdalen's day, which was kept as the feast of the Mother General. "We felt it keenly," writes Madame Xavier, "but we laid our sacrifice before the altar, and united in spirit with our Paris sisters in offering the best wishes of our hearts to the Mother who is the joy and glory of our dear Society."

On August 7th, 1822, about a year after the foundation of Grand Coteau, the religious had the delightful surprise of a visit from Mother Duchesne.

The following day the pupils left for their summer vacation, and the community were at liberty to enjoy in full measure the presence of their revered Mother.

However, occasional sacrifices were not wanting, even during those days. Madame Xavier notes in her journal that the first Sunday after Mother Duchesne's arrival they were deprived of Holy Mass, and then adds, in her own mirthful strain, "The just man lives by faith, and, at times, it is the only food to be found in these parts."

The 23d of the month brought the holidays to a close, and the pupils returned with joy to the convent which they had learned to love.

The scholastic year was opened, according to custom, by the distribution of the honorary distinctions awarded during the preceding term. Mother Duchesne presided at the reunion.

As a testimony of respect to their venerated guest, a

complimentary address was read by Mary Hardey, in the name of her companions.

Before leaving Grand Coteau, Mother Duchesne wrote to Mother Barat in enthusiastic terms of the good effected by Mother Audé in her school. She describes her as "one of those souls that draw down graces on all who come near them. Her pleasing manners, rare talents and capacity for government lift her far above others of her sex."

After a visit of three weeks, Mother Duchesne returned to Saint Louis. Her noble character and saintly appearance had made a strong impression upon the pupils, especially Mary Hardey, who began to reflect seriously upon vocation for the religious life. Hitherto she had deemed herself unworthy of so high a calling, though she felt strongly attracted to the cloister, but light came to her at a moment when she least expected it. One day, while standing in the ranks waiting for the signal to go to class, Madame Xavier's gentle demeanor in the midst of her pupils forcibly impressed her, and she seemed to hear an interior voice uttering these words, "What others have done you can do." She resolved at once to accomplish her duties with greater fidelity, and to enter with ardor on the rugged path of self-denial, in order to prepare her soul for the more perfect fulfillment of the Divine Will.

Mary's school days ended in the summer of 1824, in a manner most satisfactory to her teachers and highly gratifying to her parents. During the course of the year she had worn the "First Medallion," the highest honor of the school, and had been received into the Congregation of the Children of Mary.

In her home she was distinguished by a tender love and constant thoughtfulness for all around her. Mrs. Hardey found in her a congenial companion, as well as a dutiful daughter, ever ready to assist at the burdensome cares of the household.

With her younger brothers and sisters she was like a

child, ever disposed to enter into all their passing pleasures, and nearly sixty years later her brother, Dr. Charles Hardey, rendered the following tribute to his sister's amiable disposition: "As a devoted daughter and affectionate sister, she was a model for imitation, always sweet, kind, obedient, loving. She was almost adored by the negro servants. As for me, she was my confidant and playmate; the love between us grew as I advanced in years, and continued true and tender to the time of her death. Her memory is as dear to my heart now as it was sixty years ago."

Among her relatives and friends Mary was no less a favorite than in the bosom of her family. She is represented by those who knew her then as a tall, beautiful girl, with a commanding figure and a dignity of bearing altogether in advance of her years.

Although surrounded by all the joys that make home-life delightful, her vocation for the religious state became daily more rooted. She realized fully the sacrifices it would demand from herself and those she loved, but there was no hesitation in her strong resolve to leave all at the Master's call.

Mrs. Hardey's watchful eye soon discovered her daughter's attraction, and in the strong simplicity of her faith she blessed God that He had honored her in choosing for His special service one of her children, and that one the most gifted and the most tenderly loved. It was different with her father. He treated the matter very lightly, having no faith in his daughter's vocation. Hence, he readily entered into the plans of certain relatives of the family to divert Mary's aspirations into another channel. A pleasure party was organized for the purpose of introducing to her a gentleman who was considered worthy of her heart and hand.

Mary was on the point of accepting the invitation when she recognized the snare laid for her vocation and realized that the hour had come for her to follow the call of God. Not daring to trust herself to speak to her father, she wrote

him a note, asking permission to enter the convent the following day. As his room was directly over hers, she heard him pacing the floor until a late hour that night. She knew well the struggle he was going through and, dreading an unfavorable decision, she delayed entering the dining room the next morning until the family had withdrawn; but, to her dismay, she found her father awaiting her. Referring to her note, he spoke of her request as a "childish freak," adding, however, that he would not oppose her but would take her himself to the convent. "You will not remain," he said, "and in a few days we shall see you home again." But she assured him that she understood perfectly the importance of the step she was about to take, and that with the assistance of God she hoped to persevere.

On the Feast of St. Michael, September 29, 1825, she bade a silent farewell to her mother, who fully realized that her daughter would never again cross the threshold of her home, while the younger members of the family, all unconscious of their loss, thought she was only leaving for a visit to the convent and urged her not to remain too long.

At Grand Coteau there was no anticipation of her coming. The religious knew she intended to enter, but they were wholly unprepared for her announcement, "This time I have come to stay." "So you think, my child," interrupted her father, "but you will soon tire of the life and in a week's time you will be home again! Meanwhile, is there anything we can send you?" "Oh! yes, father," she answered, "I have forgotten my looking-glass and comb." All present were greatly amused at her request, which confirmed Mr. Hardey in his opinion of her vocation. If it proceeded from vanity, we shall see later on how she conquered this weakness of her sex.

A few days after her entrance her vocation was put to a severe test. An aged negress, known on the Hardey plantation as "Old Aunt Sophie," came to tell her that her father was dangerously ill. "Do come home, Miss Mary,

for he is very sick, very sick indeed," adding tears and sobs to her entreaties. Mary felt strongly urged to hasten to her father, but she resisted the impulse and dismissed Aunt Sophie with sympathetic messages for the family. Her grief, however, overcame her, and an hour later she started for home without saying a word to any one. She had walked a mile when suddenly it dawned upon her that she was about to give up all that the grace of God had enabled her to accomplish. Again the voice of conscience was promptly obeyed, and renewing to God the sacrifice of her home, now doubly dear because of the sorrow that overshadowed it, she retraced her steps, and, with her usual frankness, acknowledged to Mother Audé her struggle and her triumph.

The next day they learned that Mr. Hardey had not been even indisposed. Aunt Sophie's love for her young mistress was unfortunately greater than her love for truth, so she had recourse to this expedient in the hope of getting her home again.

The strength of character which Mary showed on this occasion was evinced in matters of minor importance, a matter of feminine vanity. She had taken complacency in her beautiful golden hair, and spent many precious hours before her mirror, arranging it in heavy braids which fell below her waist, or in binding it up with a fancy comb, according to the prevailing fashion. In the first weeks of her postulantship her conscience began to reproach her with loss of time and the folly of such vanity, so one evening, while the religious were at supper, she hastened to the dormitory and cut off her braids. The changed appearance of the young postulant caused great astonishment, and Mother Audé rebuked her very severely for her impulsive act.

Another incident will show the sincerity of her desire to consecrate herself unreservedly to God. Once, while listening to an instruction on the obligation of the vow of obedience, she was greatly disturbed in mind. It seemed to her impossible to pass her whole life in doing the will of another.

but she was not long in finding a solution to her difficulty. "The surest way of being able to do my own will," she said, "is always to will that which my superiors will for me." The resolution was faithfully kept through life.

One day she was asked if she knew how to spin. "No," she answered, "but I can learn." And before long she became an adept in the art.

Wishing to test her patience, Mother Audé gave her at one of the recreations a tangled skein of silk to unravel, warning her not to break the thread. With characteristic determination the young postulant began her task, and with skillful management and unwearied perseverance at last succeeded in accomplishing it.

Mother Xavier, who had been watching her dear Mary with loving interest, applauded her constancy, and, turning to Mother Audé exclaimed, "Our dear little Sister's perseverance is certain, O Mother, do give her the veil."

CHAPTER V.

Mary Hardey Receives the Religious Habit—Foundation of St. Michael's, La.—Madame Hardey Takes Her First Vows—1825-1827.

Mary Hardey received the religious habit on the 22d of October, 1825, in the little chapel of Grand Coteau.

A friend of the family who was present at the ceremony gives the following details: "It was a day of great joy for Mary, whose face beamed with happiness; but for us who were losing her, it was full of sadness. We could not but grieve to see one so young and so dearly loved lay aside her bridal robes and come among us in the sombre garb of a novice of the Sacred Heart. Our hearts were full of sympathy for the courageous parents, so generous in their sacrifice."

It was customary in those days for the novice to assume the name of a saint. Mary adopted that of Saint Aloysius and during the earlier years of her religious life she was usually called Madame Aloysia, and faithfully did she try to emulate the virtues of her beloved patron.

Obedience was her guiding star, and when on the day after the ceremony of her clothing she was called upon to bid adieu to Grand Coteau, her second home, she obeyed the summons cheerfully.

About sixty miles from New Orleans, on the left bank of the Mississippi, lie the fair lands associated with the pathetic story of the Acadian exiles and glorified by the charm of Longfellow's magical pen. Its bayous and woodlands and flower enameled fields are embalmed with memories of the gentle Evangeline. Not far from these smiling scenes, in the midst of a devout Catholic population, the Society of the Sacred Heart founded its third convent in America.

The Abbé Delacroix, formerly chaplain at Florissant, but at this time Curé of the small town of St. Michael's, had appealed to Mother Duchesne to establish an academy in his parish. His desire met with innumerable obstacles, but the indefatigable Curé surmounted them all. To Mother Duchesne's objection that financial resources were wanting, he responded by raising a subscription of seven thousand dollars for the purchase of land and the erection of a house.

In corresponding with Mother Barat on the subject, Mother Duchesne wrote: "Mother Audé is the only one who could carry on this work. It requires her firmness, tact and prudence in so difficult a position. Madame Xavier Murphy is well fitted to replace her at Grand Coteau."

Mother Audé in her letter to Mother Barat makes us acquainted with the members of the new foundation.

"I take with me to Saint Michael's Madame Xavier Hamilton, a very competent mistress for the English classes, who, if necessary, can assist in teaching French; Sister Labruyére and Sister Mullanphy, who will be cook; Philippine and Sophie, the two novices who received the veil on the feast of Saint Magdalen, and with whom we are every day more pleased. Then there is a third novice, Mary Hardey, whom we had for two years and a half as a pupil. She was always at the head of her class and was 'First Medallion' in the school. She would do honor even to the French Novitiate. Pray that she may persevere. I think that she will one day be a great help to us. She is not yet sixteen."

On the 23d of October, 1825, the little band bade a sad but loving farewell to relatives and friends who had assembled to wish them "God speed" on their journey. The parting was painful on all sides, as we learn from Mother Audé's letters, for the spirit which moves one to renounce everything for God does not sever filial and fraternal bonds of affection. On the contrary, it enlarges the heart and

strengthens even those natural ties that render life sacred and beautiful.

Mr. and Mrs. Hardey gave their blessing and consent to their daughter's departure, and they were much consoled to see her so generous in her sacrifice.

Leaving Grand Coteau and Mother Xavier Murphy, the special friend and guide of her school days, was an additional sorrow to Mary. A warm sympathy united them, arising from similar traits of strength and beauty of character. Though their paths were henceforth separate, their friendship, founded in the love of Jesus, was constant to the end.

After various halts and adventures on the journey, the little colony reached St. Michael's on the eve of All Saints.

Mother Audé thus describes their arrival: "Monsieur Delacroix received us kindly, and as our house is not yet under roof he gave up his own to us and sought lodgings elsewhere.

"On the Feast of All Saints we were obliged to go to the parish church, and the news of our arrival having been noised abroad the church was full. Monsieur Delacroix placed us in the sanctuary, and at his request we sang the Mass of Dumont, a Tantum Ergo, a hymn and the Laudate. The congregation joined in the singing with great feeling. Many of them were moved to tears.

"I have already received visits from the principal inhabitants, who have made us kind offers of services, but the more we are welcomed the more I wish to hide myself in the Heart of Jesus. I have greater need than ever of prayers for this work, which I undertake with certain misgivings."

The religious left the dwelling of the hospitable Curé on the 20th of November and took possession of their new convent, which was situated in the center of the parish, very near the church.

Mother Audé gives the following description of it to Mother Barat: "Our house is one hundred feet in length,

built in brick, with green shutters, shingled roof and woodwork the color of mahogany. We have no other furniture than the four walls, no stove nor fireplace, but we warm ourselves near the Crib of the Saviour, and from time to time in the kitchen. It is impossible to get a workman to make a bench; all are too busy trying to finish the house." A little later she wrote again, alluding to their privations: "It is really the poverty of the Crib; nothing could be more charming. Our little novices are being strengthened in their vocation, and they will soon be able to assist us in the school."

The seed of an abundant harvest is ordinarily sown in the earth of self-abnegation. Such was the soil from which Mother Audé and her little family were to reap the fruit of their labors.

For four months they lived on milk and rice, yet their health was excellent. Love lightened every task, and privations were, at times, even sources of amusement.

During the first weeks they had to take their meals in rather primitive style. They had no dishes, but a peddler called one day and temptingly displayed his wares, whereupon they bought a dozen tin plates, promising to pay him later as they had no ready money. The next morning, while each one was enjoying the luxury of a plate at breakfast, the creditor appeared at the door and demanded payment. In vain was he reminded of the terms of the contract. He would brook no delay, so before finishing their repast they had to wash the plates and return them to the inexorable owner. Incidents such as these brightened the days of toil and privation that preceded the opening of the school.

Mother Audé marked with joy the growing fervor of her daughters, and wrote Mother Barat: "Our little novices are being formed to the religious life; one particularly, Madame Aloysia, is likely to become a great success. Her demeanor, her aptitude for study, her docility, her excellent judgment and attachment to the Society afford us the great-

est consolation and make us look hopefully to her future."

Towards the end of March the building was completed, and Our Lord took up His abode in the modest little chapel.

In a transport of joy, Mother Audé writes to Mother Barat:

"Easter Sunday, 1826.

"My Very Reverend Mother:

"I do not believe there is a happier person in the whole world than I am to-day. This morning for the first time we had Mass in our little chapel. Our Lord is with us! He has said to us, as to His Apostles, 'Fear not, it is I!' Ah! Mother, can you understand how sweet is the day that ends our privation of five long months? The Real Presence of Jesus in the Eucharist is now so sensible to my heart that I could fly to martyrdom to prove my belief in this great truth. The entire world, with all its riches and pleasures, could never equal one moment of the joy I felt when I saw the Blessed Sacrament placed in the Tabernacle. We all wept for joy on leaving the chapel. Even our pupils were deeply moved. Mother, O, Mother! We have Jesus with us! Nothing now troubles me, for He will always be here. With Him I can do all, suffer all, hope for all. . . .

"Our little chapel is simple and pretty, but Jesus is there! I would like to make the whole world happy to-day, because of the ravishing joy I find in the presence of the Good Master."

Such was the ardent soul that inspired Madame Hardey, and through her, successive generations, with a tender love for Jesus in the Sacrament of the Altar. About the same time that the religious rejoiced to welcome Jesus to their new home, they gave cordial greeting to the young souls to whom they were to make Him known and loved.

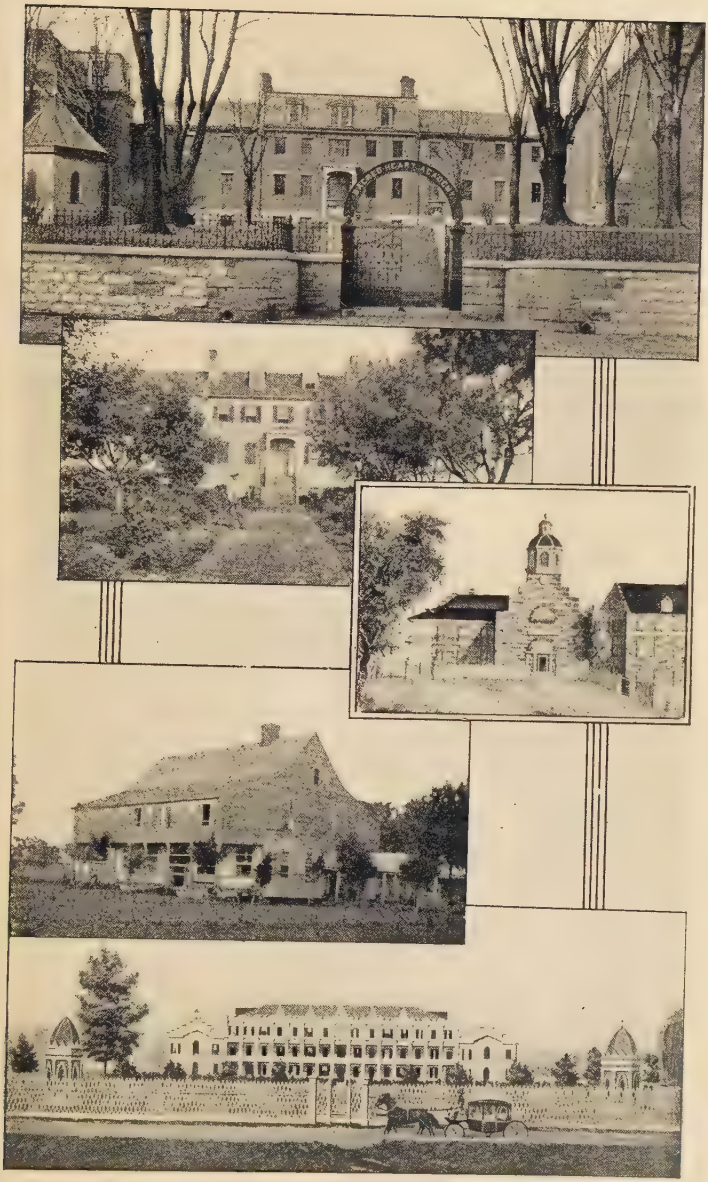
"It would be impossible to desire a better opening," writes Mother Audé. "The pupils are polite and docile, the mistresses united and submissive to authority. Our little

novices surpass my expectations, especially Madame Aloysia. She is like an experienced Mistress with the pupils, is very energetic at study, and most successful in teaching her classes. Her exterior bearing is amiability itself; in character, she is frank and artless, her judgment is solid, and her vocation genuine. Indeed, I should have too many consolations were it not for the anxiety caused by so many debts. However, God will take care of us in His own way."

Mother Barat wrote her congratulations to Mother Audé and the assurance of her deep interest in the welfare of St. Michael's, and in conclusion she says: "Give my kindest greetings to your dear family and assure them all that they are dearer to me than ever, since their separation from Grand Coteau. You are now charged with the mission of making the Heart of Jesus better known and loved in another part of Louisiana. Why cannot I share your labors? Ah! I know well; it is because I am unworthy. I can, at least, envy your privilege, and beg Our Lord to shower blessings upon my Eugénie and her daughters who are so dear to me."

A little later, in reply to Mother Audé's remark that she "longed to wear out her life and die for the interests of Jesus," she replied: "I implore you, my dear Eugénie, take care of your health and do not desire to die. To live and suffer for the glory of Him you love, is far more worthy of your devoted heart. That other desire is an imperfect one and evinces more love for yourself than for Him. To labor for the salvation of souls is the greatest proof of our love for God. Besides, you have to extend the interests of our dear Society in a new country. Farewell! May the Heart of Jesus make you and all your daughters His worthy spouses and enable you to draw to Him a great number of souls."

If we have dwelt upon these letters of the Mother General it is because the spirit breathing in them emits sparks of that apostolic love which quickened the same ardent



1 Tomb of Mother Duchesne and House Where She Lived
2 St. Charles', Missouri. (Old House)
3 St. Michael's, Louisiana, 1825–1841
4 Grand Coteau, First Convent in Louisiana
5 St. Michael's as Planned by Mother Hardey

flame in the hearts of Mary Hardey and the other members of the little family of St. Michael's.

The prosperity of the new foundation soon realized the most sanguine expectations. Within a few months several postulants entered and forty pupils were received in the school.

The following lines are a tribute from one of the pupils of those early days, who, amid the fast falling shadows of old age, recalled Madame Hardey's lovely young face and the gentle influence she exercised around her: "I can see her yet, as she looked then, so kind and unaffected in manner, that the youngest child in the house could approach her with ease, and yet, withal, so dignified, that the eldest respected and reverenced her. The rare qualities with which nature endowed her formed a rich setting for those supernatural gifts and graces which shone out in her character like the brightest of gems."

Towards the close of the year 1826, the Annals of the Society of the Sacred Heart recorded one of the most important events in its history, namely, the approbation of the Society by His Holiness, Leo XII.

"This approbation," says Mgr. Baunard, the historian of Mother Barat, "not only confers on the Constitutions which obtain it a stronger authority, a higher sanction and a more sacred character, but it secures them against any rash attempts to interfere with them.

"The Church when it approves of a Congregation imparts to it a share of its own prerogatives, which are to be a united, unchangeable, independent and universal society."

In reference to this event, Mother Barat addressed a letter to the Superiors of the Congregation. "Our Rules and Constitutions," she wrote, "having borne the mark of the Holy Spirit, and the exact observance of them having already conducted many of our Sisters to a high perfection and a holy death; they appeared to lack nothing that could win our veneration, except the sanction of the common

Father of the Faithful. Urged by our great desire to be more intimately united with the Visible Head of the Church, whose devoted and submissive daughters, the Religious of the Sacred Heart will ever glory in being, we conjured His Holiness to approve our Constitutions. He has deigned to grant us this favor, after they had been duly examined by the Congregation of Regulars and a Commission of Cardinals. The result is entirely conformable to our desires, and all our rules have been recognized by the Holy Father as being wise and divinely inspired.

" What a proof of love the Heart of Jesus has given the Society, and with what gratitude our hearts should be filled! But the solid fruit which He has the right to expect from us, in return for so signal a blessing, is greater punctuality and generosity in the observance of these holy rules. Let each one then make them her study and say to herself frequently, as an inducement to the faithful practice of them, 'in obeying these rules I am sure of obeying the Church and of doing the will of God.' "

Some American missionaries coming from Rome the previous year had brought to Mother Duchesne and her daughters a message from the Holy Father, urging them to work zealously for the increase of devotion to the Sacred Heart in America.

Mother Bigeu, who had been charged with carrying on the negotiations for securing the papal sanction, had written from Rome consoling news to Mother Duchesne. "The work in which you are engaged has contributed greatly to obtain the approbation of the Holy See. The Cardinals, and the Pope himself, were very much impressed to hear that the Sacred Heart had inspired women with so much energy."

The announcement of this event gave rise to religious celebrations in all the convents, in token of deep happiness and unbounded gratitude; but the nuns in America seemed to have a special right to rejoice since their humble labo-

had helped to secure for their loved Society the brief so highly prized.

The struggles of the past and the trials of the present were counted as nothing, now that the Society had received this crowning blessing from the Father of Christendom.

Madame Aloysia Hardey was one of the first admitted to take her vows after the Society had obtained the Papal sanction.

According to the Rules of the Society of the Sacred Heart, the novice spends two years in preparing herself for this important event. During that period she is instructed in the nature of the obligations she is about to assume, and, according to her measure of grace and strength, her superiors must give her opportunities of making daily progress in the practice of the virtues which are the object of the vows. But her sweetest occupation and most sacred duty is to contemplate, study and know intimately the interior dispositions of the Heart of Jesus with regard to poverty, chastity and obedience, in order to conform and unite herself closely to them.

The Rule tells her "that she must cherish poverty as her mother, and rejoice to feel its effects sometimes in her food, rest, lodging and clothing."

"With regard to the virtue of chastity she must strive, by continued watchfulness over her senses and the purity of her mind and heart, to imitate the purity of Angels, and even the purity of the Heart of Jesus, as far as it is possible for creatures, aided by Divine Grace."

"The exercise of obedience will become very sweet to her, if she always considers, as she should do, in every superior, the person of Jesus Christ Himself; she will find no difficulty in conforming her will to the will of her superiors in everything in which there is not evident sin, and by the conformity of her judgment with that of her superior, by the readiness and joy that will accompany her obedience, she must endeavor to omit nothing that may belong to the

perfection of this virtue of which Jesus Christ is the model."

In regard to the other virtues befitting the holiness of her vocation, the novice is to consider the Heart of Jesus as an "open book" in which she can study how He practiced each virtue in particular, in order to conform herself to the interior dispositions of His Divine Heart, when she is called upon to imitate His example.

Madame Hardey had profited so well by the training she had received and had made such progress in humility and self-renunciation, that her superiors abridged the period of her noviceship and admitted her to her first vows on the fifteenth of March, 1827.

The five years which follow before the final vows, are considered as a continuation of the noviceship, the exercises and practices of which are preserved, as far as they can be combined with application to study or teaching. Hence the Rule reminds the young religious that "they must beware of thinking that they have entered on a course of greater freedom in which there will be less restraint and subjection. On the contrary, they must regard each step in religious life as a step further towards that perfection at which they must aim until their last breath. They have in fact engaged themselves to this before God, by making their first vows, and they must feel that it would be a strange abuse of grace, if, at the end of the five years, they were less advanced in interior life and the virtues of their state, than they were on leaving the novitiate."

During the course of these five years, local superiors are required to keep the Superior General exactly informed of the progress in virtue, and success in studies of the aspirants under their charge, in order that she may judge who are to be admitted at the end of this time to the final probation.

We are enabled to follow Madame Hardey's advancement during the period of her aspirantship from the letters of Mother Audé to Mother Barat.

In the fall of 1827 she writes: "The novices are good. Among the aspirants, Madame Aloysia distinguishes herself in every respect."

A little later, when Mother Duchesne was about to establish a convent in St. Louis, she expressed the desire to have Madame Aloysia. Mother Audé wrote in reply: "If you take Madame Aloysia, dear Mother, you may as well take the whole house."

These words from a superior like Mother Audé prove the worth of the young religious; but the following lines to Mother Barat are even more appreciative, especially when we consider that Madame Aloysia was not yet twenty years of age.

"She has an upright mind, excellent judgment, great prudence, experience far beyond her years, and without exception she is the most promising subject in the Community. She possesses likewise the most attractive exterior qualities, a lovely countenance and that modesty and dignity so becoming in a religious."

CHAPTER VI.

Death of Madame Hamilton—Council at Saint Michael's—1827-1833.

In the beginning of May, 1827, Madame Matilda Hamilton, the Assistant Superior and Mistress General of the school of Saint Michael's, was called to her eternal reward.

Mother Audé, under the first impression of her grief, wrote to Mother Barat: "Our Angel of Peace is no more. God called her to Himself at three o'clock yesterday morning. After receiving the Last Sacraments, she gave me her cold hand, saying, 'I am dying; in a few moments I shall be with God.' She then took her Crucifix, pressed it to her lips, looked at me as if to take a final leave, uttered the name of Jesus and breathed her last sigh."

The great gifts with which Madame Hamilton was endowed had led her superiors to look to her future as one of eminent usefulness to the Society. Her life was truly a striking illustration of the triumph of grace in a soul that earnestly seeks God.

Like Madame Aloysia Hardey, to whom she was related, Madame Hamilton sprang from one of those English Catholic families which sought liberty on the peaceful shores of the Chesapeake.

Her father left Maryland early in 1810, in order to advance the worldly prospects of his children in the new homes of Upper Louisiana. His first care, however, was to give them an education that would be an inheritance for time and eternity. His abode was open at all times to receive the passing missionary, hence, his family lived, as it were, in the blessed atmosphere which surrounds the priest of God.

In those early days, many a Catholic home became the sanctuary of the King of Kings. An apartment was always ready for the priest, and another for the chapel, where less

fortunate neighbors might assist at the Holy Mass. Such was the home of the Hamiltons. It was not surprising then that two of the daughters were called to the religious state.

Eulalia and Matilda became pupils of the Sacred Heart at Florissant in 1820, and the following year the former entered the noviceship.

Matilda had likewise heard the call to a more perfect life, but she lacked courage to respond. She was on the point of sailing for Europe when she heard that Eulalia was to be clothed in the religious habit, so she delayed her departure until after the ceremony. She was so impressed by the scene and so touched by Divine Grace, that she entered the noviceship at once, and, a month later, received the white veil of the novice, assuming the name of Xavier.

Mother Duchesne, writing of her to Mother Barat, says: "Our Sister Matilda is very pleasing in looks and manner; she has a manly spirit, generous soul and capability for great sacrifices. God has allowed her to go through many trials, but her courage and faith have triumphed over all."

After taking her first vows, Madame Hamilton was sent to Grand Coteau, and later she accompanied Mother Audé to St. Michael's, where, under her prudent direction, the school acquired a reputation which was rapidly extending throughout the Southern States. Already the pupils numbered sixty-five. All of them deeply regretted the death of the Mother, whose sterling qualities they had learned to appreciate.

Madame Hamilton would have been an irreparable loss to Mother Audé had not the latter seen that Madame Aloysia could be trained to replace her in the important post of Mistress General, the duties of which office are thus laid down in the Rule:

"To labor constantly for the glory of the Sacred Heart of Jesus, to form young souls to His love, employing human knowledge only as a useful instrument to direct them to this noble end, such are the principal motives which the

Mistress General must have in view and which will draw down the blessing of God upon her work.

"She shall, therefore, fervently implore the Sacred Heart of Jesus to grant her the spirit of prayer, of fervor and of zeal. In order to fulfill her duties profitably she needs a sound and solid judgment, great vigilance, true discernment, enlightened prudence, delicate sense of what is becoming, and finally, wise firmness, tempered by kindness, gentleness and charity.

"She should look upon herself as holding a mother's place to all the children confided to her. She shall, therefore, have for them all a mother's love and try to gain their confidence by gentleness and kindness.

"She shall watch with motherly tenderness over the preservation of their health, and when sick procure for them, and even personally bestow on them every care which tender charity can suggest.

"Her position, far from rendering her independent, does but draw closer the bonds which unite the Mistress General to the Superior whose place she holds in the office intrusted to her."

In confiding to Madame Aloysia a charge of such responsibility, Mother Audé continued to watch and direct her at every step, while her docile daughter found light, strength and efficiency for her important duties in her entire submission to the wise counsels of her beloved superior.

Saint Michael's did not fail to realize the fair promise of its opening years, as we learn from Bishop Rosati, the successor of Bishop Dubourg, who wrote to Mother Barat as follows: "It is evident that God has special designs on this country, since He gives us not only the advantage of a first rate, and at the same time Christian education, but also the inestimable blessing of a great many vocations to the religious life, which is something quite unheard of in these parts. The good which is being done at Saint Michael's is great, but we have every reason to hope for even greater."

With that untiring zeal which distinguished her, Mother Barat sought to strengthen the American branch of the Society. The political horizon of Europe was lowering, and the evils of an approaching revolution again threatened to compromise the liberty of the Church in France, hence, Mother Barat looked to the New World as the probable stronghold of Faith's grandest triumphs in the nineteenth century. In her letters to Mother Duchesne she expresses the hope that if the menacing storm should break in fury around them, the Society might find in America a refuge where it could still labor for the glory of the Sacred Heart.

In order to maintain that unity of spirit and government essential to the well being of the Society, she directed Mother Duchesne to convene the superiors for the purpose of holding a provincial council.

In spite of her reluctance to preside over this deliberative body, Mother Duchesne humbly bowed before the decision of her superior, and asked only that the meeting might be held at Saint Michael's, in order to spare the Southern Superiors the fatigue of a journey to Saint Louis.

She left Saint Louis on the 7th of November, 1829, and soon after her arrival at Saint Michael's she opened the council in accordance with the wishes of the Mother General.

The Society had been especially blessed by God since its first foundation in Saint Charles eleven years before. There were now five academies with three hundred and fifty pupils in attendance, and the number of religious had reached sixty-five.

Mother Duchesne in forwarding her report to the Mother General, writes in glowing terms of the convent at Saint Michael's. "Our children are very obedient and very faithful to the practice of their religion. The former pupils are much attached to the house and speak of it with enthusiastic gratitude.

"Many of them come here for confession and Holy

Communion. We have our own way with the parents who appreciate our system of education."

She also wrote in praise of the Community, adding: "Every day they make greater efforts to advance in virtue, often seeking, rather than avoiding humiliations."

Madame Aloysia, as secretary of the council, was brought into frequent relations with Mother Duchesne, who was quick to discern in the young religious rare intellectual gifts, exceptional qualities and unusual strength of will.

Having remarked her reserved and somewhat haughty bearing, which she termed her "American pride," Mother Duchesne lost no opportunity of testing her humility by sharp and severe reprimands. She was no doubt well satisfied with the evidences of humility which she discovered, for, writing later of her, she adds these significant words: "Madame Aloysia is too perfect; I fear she will not live long."

If Mother Duchesne was consoled by the religious spirit which reigned at Saint Michael's, her own example of self-abnegation and humble dependence was a source of edification to every one. She had said of herself in a letter to Mother Barat that she was "a worn out staff, only fit to be set aside," but, when she bade adieu to the assembled Mothers and started on her homeward journey, they felt that she was truly a column and strong support to the Society in America.

In 1832, the convent at Saint Michael's counted two hundred inmates. The school continued to prosper, the ranks of the Noviceship were constantly increasing, and twelve little orphans had been received by Mother Audé.

With this ever growing success, time passed away in that blissful monotony which offers little for the historian to relate. Yet the faithful accomplishment of the duties of every day life was silently preparing Mother Audé and her daughters for the terrible calamity that was to visit their peaceful home and seal their mission with the life-giving sign of the Cross.

CHAPTER VII.

Cholera at St. Michael's—Madame Hardey's Profession —Madame Audé's Departure for France—Madame Hardey Appointed Superior—1833-1836.

In the Spring of 1832, the Asiatic cholera appeared for the first time in America, having been carried to Quebec on the tide of western emigration. Following the St. Lawrence River and the Great Lakes, the pestilence turned southward, advancing with the current of the Mississippi, along whose borders it smote down thousands of victims.

During the next Spring the contagion swept over Louisiana, and the convent of St. Michael's was included in its destructive course.

On the 30th of May, Madame Vandamne, one of the religious, felt the symptoms of the dread disease, and before the rise of the morrow's sun her spirit passed from its earthly exile to its eternal home. Two of the orphans and five of the religious were already attacked, and two others were at the last extremity.

Mother Audé took prompt and decisive measures to arrest the progress of the disease. The pupils were sent to their homes, and the Community and orphans were restricted to a part of the building, where they were sheltered from the contagion.

The intrepid superior remained at the post of danger day and night, and in answer to friends who urged her to remove with the Community to a place of safety, she resolutely declared: "I would rather be torn to pieces than to leave the bedside of my poor Sisters. God united us at the foot of the Altar and together we must live or die."

Madame Aloysia Hardey ably seconded her superior in her attendance on the sick. An eye witness tells us that

" she went through the plague-stricken house like an Angel of Mercy, cheering the invalids, consoling the dying and preparing the dead for burial. Her delicate charity, presence of mind and efficiency in nursing, rendered her invaluable not only to Mother Audé but to the entire Community."

While she was attending one of the orphans, the doctor bade her bestow her care upon those whose condition gave greater hopes of recovery. In obedience she withdrew, but returned a little later to find the sufferer still alive. For twenty-four hours she devoted herself to the care of the child, applying such remedies as her judgment and experience suggested, and at the doctor's next visit she had the joy of hearing him pronounce her little patient out of danger.

" In those terrible days," wrote Mother Audé, " God gave me the consolation of seeing the Sisters who were taken from us die like saints, and the others, calm, resigned and even happy, expressing but one desire—to be true to their last breath to the consecration they had made of their whole life to the Divine Heart of Jesus."

The devoted superior at last succumbed to the exhaustion consequent upon her anxiety and fatigue. After a brief illness she rallied, but scarcely was she convalescent when one of the Sisters died of apoplexy. That death was followed by three others in rapid succession. In her distress, Mother Audé wrote to the Mother General: " Has God closed the last link in this chain of cruel trials? He alone knows, and I must not seek to know. I am heartbroken. Pray for me, dearest Mother, that neither in my heart nor on my lips any word or thought of complaint may ever arise."

The untiring devotedness of Madame Hardey during those memorable days was rewarded by that privilege so ardently desired by every Religious of the Sacred Heart, admission to her final vows.

It is by their final profession that the members enter properly speaking, into the body of the Society, and become eligible for offices of government and administration.

In the words of the Rule, "their love for Jesus Christ, their zeal for the glory of His Divine Heart, their charity towards others, in a word, all the virtues, whether essential or proper to their holy vocation, should as much excel those to be found in novices, as a person running along the road to perfection outstrips one who is seeking it.

"Called as they are by their Institute to consecrate themselves to the service of their neighbor and to the sanctification of souls, let them never forget that they should be deeply rooted in humility and charity. The nobler and grander their work is in the light of faith, the more they should lower and annihilate themselves in their own hearts. In this deep sense of their lowliness and nothingness, they must be ready at all times to accept the lowest employments in the house. They must also accept contempt and humiliation, no matter whence they come, as well as the reproofs, mortifications or penances which the superior may think useful for the good of their soul. . . .

"Thus faithful to the grace of their vocation, they will advance more and more in the way of perfection and prepare themselves for eternal union with their Divine Spouse."

According to the plan of the Institute this important step must be preceded by a period of probation, which in the beginning of the Society was three, and has since been extended to six months. This second noviceship, generally made at a mature age, after the first experiences of life have been gone through, is one of the most powerful means of renewal and spiritual progress. During that time study, teaching, offices are all interrupted and ample time given for prayer, silence and cultivation of the interior life.

In Madame Hardey's case there was no such respite from labor, no such preparation for the coming of the bride-

groom; but the lessons of heroic suffering and filial submission to the Divine Will which she had so recently learned in the midst of the pestilence, had fully prepared her for the grace of profession, which she made on the 19th of July, 1833.

The fervor of the young religious, which was a foreshadowing of the life of devotedness that was to bring forth such rich harvests for the glory of the Heart of Jesus, imparted to this ceremony, always so impressive, a spiritual brightness that led Mother Audé to write to Mother Barat:

"Madame Aloysia's profession was a ray of sunshine after the gloom of those terrible days through which we passed."

The close of this sadly eventful year was sealed by a sacrifice keenly felt at Saint Michael's.

Mother Audé was recalled to France, having been elected at the recent General Council one of the four Assistants of the Mother General.

In writing to Mother Barat as to the choice of her successor, Mother Audé says: "Madame Aloysia could be superior, but she is only twenty-three years of age, and, as you remember, made her profession a few months ago. . . . These are the only obstacles I see, for she has the prudence, talents and virtues necessary for the position."

Two days later this letter was followed by another, in which Mother Audé says: "Madame Aloysia has all the qualifications requisite for one at the head of a house, if you can overlook her age."

Unquestionable as these praises were, Mother Barat deemed it unwise to depart from the customs of the Society, so she named Madame Bazire superior and appointed Madame Aloysia assistant superior, in addition to her office of mistress general, treasurer and mistress of class.

Under the pressure of such arduous and unremitting labors Madame Aloysia's health began to break. In June, 1836, she wrote to Mother Audé: "I fear my chest will not

be able to bear more than ten years of teaching. But what does it matter, since it is in the service of the Society that I am wearing out. Like a brave soldier, I should be proud of my scars." And in another letter: "In order to finish my occupations, I have to take from my night's rest what the days fail to supply, but I am only too happy to labor for the welfare of our dear Society and the good of souls. I have always been faithful to your parting recommendation, never to complain, no matter how multiplied or burdensome my duties may be."

Mother Hardey's correspondence with Mother Barat dates from this time. On April 18, 1836, she wrote her the following letter:

"My Very Reverend Mother:

"Our revered Bishop Blanc will hand you this letter and he promised to do all in his power to bring me in return a few lines traced by your own hand. He has been our guest for a few days and he seems to be deeply interested in all that relates to our welfare.

"He will tell you of the desire of Bishop Purcell to establish a house of the Society in Cincinnati. A foundation there would contribute greatly to the advantage of our other convents, as we are in need of teachers for the English classes, and I am sure such teachers could be found among the accessions made to the Society in Cincinnati. Believe me, Very Reverend Mother, our little family of Saint Michael's is prepared to make any sacrifice you may demand to further this undertaking, which we have all the more at heart, because we feel sure that it will advance the interests of the Society. As to your Aloysia, she is ready to give you a proof of her devotedness not by offering herself for the foundation, for she is unworthy of being chosen, but by accepting an increase of labor in order to replace those whom you may deem suited for so noble a mission."

About the same time, Mother Hardey recommended the

proposed foundation to Mother Audé, whose special office in Paris was to watch over the interests of the American houses.

In her letter she says: " We have had the honor of a visit from Bishop Blanc and Bishop Portier of Mobile. They visited the school and the community and seemed pleased with everything.

" Bishop Blanc asked several questions about the community, among others, whether union reigned at St. Michael's. 'Yes, Monseigneur,' replied one of the religious, 'you may tell our Mother General that we are one.'

"'Why, that surpasses the Trinity,' exclaimed Bishop Portier. 'Here are twenty-eight nuns and they make but one.' The Bishop of Mobile is very witty and affable."

In this same letter Mother Hardey tells Mother Audé of certain difficulties with the Trustees of the Church, arising from the proximity of the convent to the parish church. These gentlemen took offense because the religious erected a wall of inclosure around their property. With the hope of appeasing them, Mother Hardey proposed certain plans, which she forwarded to Mother Audé, begging her to submit them to Mother Barat for approval. In conclusion she expresses the fear that her letters may not have been sufficiently clear and detailed.

" I shrink from expressing my views too decidedly," she says, " and this often makes me reticent. Tell her that you know the heart of your American daughter, that it is good, that it loves her as much as an American can love, and that is more than an American can express."

While Mother Hardey thus found solace in pouring out her anxieties to her beloved Mother Audé, a grave was about to open for one whom she held in tender affection.

Mother Xavier Murphy, the friend and confidante of her school days, was dying. Although they had met but seldom since their separation in 1825, they always remained faithfully attached to each other.

One of the religious of those days gives the following account of Mother Murphy's visit to Saint Michael's in 1834: "Our families in Louisiana were very united. Many of the religious were strangers in a strange land, and this fact seemed to link their hearts in bonds of closer union. Mother Murphy's visit was hailed with joy. On one of our holidays she insisted upon serving us at dinner, saying that she deemed it an honor to wait upon the spouses of the Lord.

"Towards the end of the meal she drew from her pocket a roll of paper and read us some sprightly verses she had written for the occasion.

"This esteemed Mother possessed a highly cultivated mind and the rare gift of uniting religious sentiment with a cheerfulness of manner that brought sunshine wherever she went."

Though a prey to incessant fever, Mother Murphy retained to the last her joyful serenity of character. Writing to Mother Barat as her death drew near, she says: "My soul is stronger than my body, for my mind is always at peace. The more imperfect I am, the more God seems to love me." And to Mother Duchesne she writes: "This fever weakens me very much; but for the good of the Community it is well for the Superior to suffer. Pray that God may give me grace to become a holocaust for His glory."

From the Annals of Grand Coteau, dated September 6, 1836, we are able to give an account of the last hours of Mother Murphy's well filled life: "We have no longer any hope of saving our beloved superior. God in His wisdom has not answered our prayers according to our desires. He wants to give her the peace of a better world. Early this morning we sent for Father Rossi, but when he arrived our Mother was unable to receive Holy Viaticum. She was conscious, however, and the privation only increased her merit and revealed to us in a clearer light her admirable virtues. Though suffering intensely, she awaited death with a peace

and serenity which proved that her heart had already found rest in the Heart of Jesus. She pronounced frequently the sweet names of Jesus and Mary, pressed the crucifix to her lips, and often rested her gaze upon a statue of our Blessed Lady. About five minutes before midnight, while invoking the sacred name of Jesus, she expired in the peace of the Lord."

When the tidings of Mother Murphy's death reached Saint Michael's, Mother Hardey's grief found vent in silent prayer for the dear departed and in humble acquiescence to the will of Him who had blessed her with the gift of so true and loyal a friend. She little dreamed that this painful loss would prove for herself the immediate cause of her appointment as superior of Saint Michael's.

In the month of October she received a letter from Mother Barat, from which we quote the following lines: "Try, my dear Aloysia, to aid your superior in maintaining the observance of Rule, the fulfillment of religious exercises and the practice of the virtues of our holy vocation. If you have the care of the novices, train them rather by the force of example than by precept. Hold lovingly to the observance of poverty and obedience for yourself and for them. Impress upon them that they cannot be true Religious of the Sacred Heart, without loving and practising these virtues, which are the essence of religious life. Awaken in them zeal for souls, so that from the time of their noviceship they may take pleasure in teaching the children, in waiting upon them and especially in serving the poor.

"If fervor reigns in your house Jesus will bless it and He will send you subjects. But if you languish in virtue, if each one prefers her own interests to those of Jesus, then all will slacken, all will decay, and what a misfortune that would be in a country where you should become Angels in order to gain hearts to Jesus Christ."

A few weeks later another letter from the Mother Gen-

eral brought the announcement that Mother Bazire was to go to Grand Coteau and that Mother Hardey was to replace her as Superior of Saint Michael's.

We find the expression of Mother Hardey's grief and profound submission in the following letter to Mother Barat:

"My Very Reverend Mother:

"My happiness would have been complete after the reception of your first letter but for the early arrival of another, which has caused me a grief so profound that I know not how to bear it. I communicated its contents to our good Bishop, and only for his encouragement I should be crushed. O, my Mother General! How can you place such a burden on your poor Aloysia. How can you make her unhappy now, when for the past twelve years she has found only pleasure in the prompt and entire accomplishment of your will?"

After further respectful protests she says:

"But I shall resist no longer. As a true American I promise to do my best. If in order to succeed I have only to follow your counsels, I can answer beforehand for my success. To receive your precious letters, to keep you faithfully informed of all that transpires here will be my great consolation. I have noted your recommendations and they shall be followed literally."

In conclusion she says:

"In union with your little family here I place myself at your feet; bless us and commend us to Him, over whose Heart your prayer is all powerful."

We can judge by a few extracts from Mother Barat's letters how she counselled the young superior to begin her administration: "Copy in everything, my dear daughter, the mode of government of Mother Audé, who succeeded so well in your country. . . . Prayer, confidence in Jesus, will help you much. Be faithful to your spiritual exercises.

Do not neglect them under pretext of business. You will always have duties to attend to, but you should rarely sacrifice your time of prayer. Observe the same fidelity in regard to your day of recollection once a month and your annual retreat."

We have seen how Mother Hardey's early initiation into the government of the school and the discharge of other important offices had prematurely developed her naturally strong character. The sequel will show that she possessed in an eminent degree those rare gifts required by the Rule in one who fills the position of Administrator, Guide and Mother.

CHAPTER VIII.

Mother Hardey's Administration as Superior—Mother Galitzin Visitatrix of the American Houses—1836-1841.

Mother Barat once wrote to one of her daughters: "In order to govern others we must be very humble and patient. Oh! how perfect we ought to be when we have to deal with the imperfect! Are you visited by the Cross? Welcome it as a friend; you will find in it a well spring of spiritual blessings. Are you bent upon winning a soul? Suffer for it."

In humility and patience, in love of the Cross and in zeal for the glory of the Sacred Heart of Jesus, Mother Hardey entered upon the duties of superiority, a burden which she was destined to carry for fifty years.

A little incident will illustrate the gentleness and tact which ever marked her intercourse with her daughters. A Sister who was very fond of Mother Bazire had hoped to accompany her to Grand Coteau. When she found she was not to go she was very much disappointed, but she made no complaint.

Mother Hardey, however, divined her suffering and hastened to offer sympathy. "My poor child," she said, "we have imposed on you a great sacrifice, but it is really because you are so much needed here; you are so useful in every way." Not so much the words, but the tone of voice, so full of maternal interest, touched the heart of the young Sister, who from that moment conceived a grateful and lasting love for her new superior.

Mother Hardey continued to appeal to Mother Audé for counsel, but it was especially to Mother Barat that she looked for guidance in every detail of her office. We find in their mutual correspondence, on the one hand, the sim-

plicity of a child and the confidence of a daughter, on the other the vigor of the Foundress and the tenderness of the Mother.

In one of these communications, Mother Barat wrote: "Your mode of government pleases me very much. It seems to me to come from God. He will always bless your obedience and you will gain in proportion. I am greatly pleased with your simplicity and confidence. . . . I cannot urge you too strongly to ground yourself and your daughters in the interior spirit. You do well to arrange your duties so as to have ample time for meditation and prayer. How I long to visit your dear Louisiana, but it is useless to think of it. Later it will be easier for you to come to France, and what a consolation it will be for me to see you! While awaiting this happy moment, my daughter, sanctify yourself daily more and more in order to procure greater glory to the Sacred Heart of Jesus. The desire to do this should be your only passion. Your heart realizes the necessity of making reparation for the neglect and forgetfulness of so many, even His own Spouses, and it is a consolation for me to find one who like you wishes to love Him without measure."

The following extract from a letter to Mother Audé shows in strong relief a distinguishing feature of Mother Hardey's character, viz., her perfect frankness with her superiors. "I keep nothing from you, my dear Mother, and I trust you will be equally candid with me. Do not fear to pain me by speaking frankly, for I like sincerity and it is the surest way to gain my confidence. Reserve on your part would be the only thing that could diminish my unbounded reverence and affection for our Mother General and yourself.

"You may think what you please of me, blame me, reprove me, it matters not. You shall know all. Pray for me. Our Lord has given me much to suffer of late, but I bear all for the sake of our Mother General."

Another time she writes to the same: "If my occupations were in harmony with the sentiments of my heart, how many letters would be sent to you and our Venerated Mother! But I have never been less mistress of my time than since it has pleased Divine Providence to make me a servant of the servants of Christ. Formerly I could say, 'On such a day I will write to our Mother General and to my beloved Mother Eugénie.' Now I must be at the service of every one night and day. You can understand how contrary this is to the inclinations of nature.

"I am trying, however, to be patient, for something tells me that this state of things will not last always. 'Old times, good old times,' will come again. Have you forgotten your English? Do not forget it. It is the language you spoke to your little American eighteen years ago."

She then begs Mother Audé to obtain Mother Barat's authorization for the erection of a building to accommodate the orphans. "I am distressed," she says, "that I cannot receive more than fourteen of these dear children. Never were they so good, nor their relatives so pleased with their progress, nor requests for admission so frequent. I am accused of preferring them to the boarders. I shall not deny it, for love for the orphans is the inheritance I received from my dear Mother Eugénie."

Saint Teresa says that it is the property of love to be working in a thousand different ways, and this thought seems to epitomize Mother Hardey's life as Superior of Saint Michael's.

We read in a letter written to Mother Barat by the Superior of Baton Rouge: "You will rejoice to hear that the school now numbers two hundred pupils. Their parents have the greatest esteem for dear Mother Aloysia Hardey, and she is much beloved by the Community and the outside world. What heightens the value of her admirable qualities is the fact that she is apparently ignorant of them. Our Lord seems to take delight in blessing all that she undertakes."

The convent buildings could no longer suffice for the accommodation of so many pupils, so it became advisable for the religious to seek a location elsewhere, especially as the Church Trustees continued to interfere with every project that might better the situation.

At this juncture a beautiful estate about two miles distant was offered for immediate sale, and as the conditions were especially advantageous, Mother Hardey determined to make the purchase.

Her letter to Mother Barat explains the difficulties of the situation:

"I hesitated, my Very Reverend Mother, about purchasing this property, lest it should not be in accordance with your wishes; yet your letter of last January gave me the assurance that I was free to act when circumstances would not admit of delay. As the purchase has been made conditionally, it may be cancelled if it fails to receive your sanction. You can form some idea of our present crowded condition when you hear that we lodge two hundred children in a building which was calculated to accommodate only a hundred and fifty. I wish you could see for yourself all our inconveniences. Who knows whether our Sisters of the Roman Novitiate would ever have enjoyed their present delightful abode, had not you, my venerated Mother, visited Rome? I am confident you would seek a 'Villa Lante' for your family of Saint Michael's were you to witness our present needs.

"Of late our position here has become intolerable. As the present cemetery is full, the Trustees are agitating the question of using the old one, which is in the immediate vicinity of our house and which was abandoned when we came here. . . . But our Good Master, while sending us these crosses, seems to bless our efforts in His service, for the Community and school were never more numerous.

"We have at present in the house one hundred and ninety-nine pupils, thirty-six religious, including novices,

and twenty-five charming little orphans. . . . Although we desire with the greatest anxiety a favorable reply, be assured, my Very Reverend Mother, that what you decide will be willingly accepted; your views will ever be mine. Five years ago to-day I made my profession. It is thirteen years since I gave myself to the Society, but only five since I have been able to say to myself, 'Our Mother, our Society recognize me for their child, or rather they cannot disown me.' What a consolation! There is none greater in this world! I have only one regret, that of not having served the Society better.

"Adieu, my Very Reverend Mother; ask of Him who can refuse you nothing, that I may not be lost in trying to save others. This is my greatest fear, a fear which never leaves me."

After a delay of several months Mother Barat's approval of the purchase was received. With a courageous heart Mother Hardey undertook the erection of the new convent, but before its completion she was transferred to a distant field of labor.

In the history of individual souls, sufferings and success are related to each other as the shadow to the light; the gloom of one follows the smile of the other. That very success which was shedding lustre over the convent at Saint Michael's was for Mother Hardey the cause of severe trials. The building of the new convent was in process of erection when Bishop Blanc ordered Mother Hardey to suspend the work and remodel the plan on a smaller scale, as he feared that so large an establishment might injure the prosperity of the Ursuline Academy in New Orleans; but as two hundred pupils had to be provided for, the matter was referred to the Mother General.

In her reply, Mother Barat enjoined the greatest deference to ecclesiastical authority, explaining at the same time that concessions could not be made which might prove detrimental to the works of the Society. "Should the Bishop

command," she wrote, "you must without doubt obey, but I should be obliged to protest; in that case I would transplant you to another field of labor. We must be free to follow our vocation." She then advises securing the assistance of an influential ecclesiastic, a friend of the convent, and very competent to give judicious counsel in this delicate matter.

In writing the lives of the friends of God, the chapter of trials will always remain incomplete, especially when there is question of their mission with souls. How much ingratitude comes to light over which we must throw a veil! How much anguish of heart, impossible to describe, without betraying the secrecy which charity ordains!

A letter from Mother Barat came to console and strengthen her daughter Aloysia. It is dated Rome, February 26, 1838. We quote the following extracts: "The affair of the letter which was copied and used against us, caused me much grief, and in accordance with your advice we shall take our precautions that a similar occurrence will not happen in future. Divine Providence has permitted these difficulties, my dear daughter, in order to try us, and also to attach me still more to you and to your house. You belong to the Sacred Heart and you are the first of my American daughters; is not that sufficient to claim my affection? Besides, naturally, I like your nation and its excellent qualities, and there is no fear of a misunderstanding between you and me. I appreciate fully your embarrassing position. Do not be in the least disturbed by what you may hear, for this gossip will not make the slightest impression on me. When I need any explanations I will have recourse to you and then I shall remain in peace.

"Give up your classes, dear Mother. A superior should not be overburdened. Employ all the time you can command in prayer and spiritual reading."

Mother Hardey considered it a happy privilege to comply with this injunction, for it was in prayer that she found

light and strength to labor for the welfare of the religious family she so ardently loved.

The interests of the Society were always uppermost in her thoughts and were always preferred to any personal considerations. Of this we find a proof in one of her letters to Mother Audé: "I beg of you, if there should be any question of admitting my old Aunt Theresa (Miss Theresa Hardey) to oppose it strongly. The Society would gain nothing by receiving her, although she is so holy. Her advanced age renders her unfit for our mode of life, and though she might be able to live according to Rule in what is strictly essential, her years and incapacity would require dispensations wholly at variance with religious discipline and the observance of community life."

Love of rule in its smallest detail was a marked characteristic of Mother Hardey. She herself was the living rule, regular, punctual, exact, in so easy and natural a manner that she seemed to be moulded in its spirit; and in the training of her daughters she sought to correct all peculiarities which might conflict even remotely with what is familiarly known as "common life." Thus we find in the reminiscences of Mother Galwey, Vicar of the Missouri Province, many things which throw light upon Mother Hardey's method of training novices in the spirit of their vocation. Mother Galwey was over thirty years of age at the time of her admission into the Society, and she had already made some progress in the ascetic life, under the guidance of Bishop David, Coadjutor of Bardstown, Kentucky. Shortly after her entrance, when the novices were preparing to celebrate the Feast of St. Stanislaus, their patron, she announced in Mother Hardey's presence that she had no devotion to "boy saints"; her patron was St. Ignatius, the illustrious founder of the Society of Jesus, but when the feast day arrived the novices were dispensed from their accustomed duties and left free to enjoy themselves. Madame Galwey, however, spent the day at her usual occupations.

Her obedience, always prompt and loving, was ready for every call, yet as the day wore on she realized that she was the only novice not enjoying the holiday. In her impulsive way she went to Mother Hardey to inquire the cause. "Did you not say," was the answer, "that you had no devotion to 'boy saints?'" The gentle reproof was understood and remembered. Before the lapse of another year St. Stanislaus had one more loving client.

On another occasion Madame Galwey declared with a certain emphasis that she objected to changing her bed, as she could not sleep the first night in a new place. Mother Hardey made no comment at the time, but towards evening she sent a message to the novice to put her bed in the garret. The following day a new resting place was assigned, the third day another, and so on for twelve consecutive nights. Madame Galwey understood the motive for these repeated changes, and in relating the trial of her noviceship in after years, she remarked that Mother Hardey had taught her how to find rest in every corner of the Sacred Heart.

Training such as this helped to temper the strong character of the novice, and at the expiration of her two years' noviceship, when she made her First Vows, she was found competent to fulfill the office of assistant superior.

In this position her experience, judgment and ability enabled her to render valuable services to her superior, but the youthful appearance of the latter was on several occasions the cause of amusing mistakes. Thus once, when a gentleman called to make inquiries about the school, Mother Hardey presented herself to give the required information. The visitor stated that he wished to place his daughter at the school and therefore desired to transact his business with the superior, or at least with one of the older religious. Without a word, Mother Hardey amiably withdrew and sent Mother Galwey, whose mature appearance proved satisfactory.

On another occasion a gentleman refused to tell her the

object of his visit as it was a matter of great importance which he could not communicate to any one but the superior. This time Mother Hardey was obliged to admit that she held that office. "What," he exclaimed, "you the superior? How could anyone appoint a youngster like you to such a position?" "It is a surprise to myself," she quietly answered, "and soon my superiors will discover their mistake." Before the close of the interview, however, her visitor recognized the maturity of her judgment, and in offering his apology declared that it was not folly, but wisdom had prompted her appointment.

Between the years 1839 and 1842, the Society of the Sacred Heart passed through a crisis which proved that its strength was from God and that its foundress was well grounded in humility.

The rapid growth of the Society seemed to require certain amendments to the Rules, but only in matters of secondary importance. At the Council convened in 1839, some changes were introduced, which appeared to conflict with the original Plan of the Institute. When these decrees were promulgated, remonstrances were sent to the Mother General from all quarters. She had the sorrow to realize that she was opposed by many of her daughters, upon whom she relied for help in the hour of her great perplexity.

It does not enter into our narrative to give the history of this painful episode, which called forth a protest from the Minister of Public Worship in France, engaged the paternal interest of a large body of the French episcopacy, as also of the great Cardinals Pedicini and Lambruschini, and lastly drew from the Sovereign Pontiff, Gregory XVI., the definite word, touching the important questions at issue.

We alluded to the event here, because it offers a new proof of Mother Hardey's adherence to authority in the person of the Mother General. While the Decrees met with opposition in some of the convents in America as well as in France, they were cordially received at Saint Michael's.

Thus, in writing to Mother Barat on the subject, Mother Hardey says: "During vacation Monseigneur Forbin Janson gave us our annual retreat. We took occasion of that season of grace to read the Decrees, and we began at once to conform to them."

Mother Barat appreciated the prompt and entire submission of her daughters and wrote in reply: "What consolation you have given me, my dear Aloysia, by your readiness to make essay of the new Decrees. Your prompt obedience will be very pleasing to God. . . . Jesus will surely bless it." She then urges Mother Hardey to take care of her health. "Try to spare yourself, for you have much to do for the glory of the Sacred Heart of Jesus and the good of souls.

This letter was soon followed by another, in which she announced the approaching departure of a Visitatrix for America. This measure had been decided upon in the Council of 1839, in order to secure that uniformity of customs and observances so conducive to union of minds and hearts. Mother Elizabeth Galitzin, one of the Assistants General, was chosen for this important mission.

This remarkable woman was illustrious by birth, character and education. Born in Saint Petersburg, 1795, of the princely race of Galitzin, she was brought up in the Russian schism, and was deeply imbued with its spirit of hostility to the Roman Catholic Church. Left fatherless in her infancy by the death of Prince Alexis Andrievitch, her education was carefully directed by her mother, the Countess of Protosof, who employed scholarly tutors to cultivate the mind of this highly gifted girl. Elizabeth acquired a knowledge of Latin and learned to speak and write with great fluency French and English. The fine arts also held a conspicuous part in her education. Her mother loved her, but treated her harshly, and even allowed her tutors to beat her cruelly. Under this influence she developed a stern, inflexible character, "hard as steel with a heart as true as gold."

At the age of sixteen she was informed of an event, which, for a time, filled her heart with bitter hatred towards the Catholic Church and especially towards the Jesuits, who had a house of the Order in St. Petersburg. We give the account in her own words: "My mother called me to her room and told me she was about to confide to me a secret, which I was not to reveal to anyone, lest we should be exposed to exile and even to death. She then went on to say that she had been received into the Catholic Church nearly ten years before, giving me her reasons for leaving the Greek schism in spite of the laws of Russia and the terrible example of the tortures inflicted upon one of my ancestors for his conversion to the Catholic Faith."*

The announcement of the conversion of her mother caused such violent agitation in the mind of the young princess that she registered in her own blood a vow of hatred against the Catholic Church, and the Jesuits in particular, invoking the Divine wrath upon her future life should she ever prove faithless to her solemn engagement.

Four years later, however, that strong nature yielded to the touch of grace, and she requested baptism on bended knees from Reverend Father Rosaven, Superior of the Jesuits. He inquired if she was ready to suffer persecution and even death, perhaps, for the sake of the religion she wished to embrace. "I hope all things through the mercy of God," was her ready answer, although she relates the blood seemed to freeze in her veins as she pronounced the words.

After entering the Church, she resolved to become a religious. In 1812 the Jesuits were expelled from Russia, but Father Rosaven continued, from afar, to direct his spiritual daughter. He spoke of her to Mother Barat, who seconded

* Prince Michael Galitzin, who having become a Roman Catholic was forced by the Empress Anne to play the part of Court buffoon, and to submit to a mock marriage in the celebrated "Ice Palace," which she had caused to be erected on the frozen surface of the River Neva. Though his sufferings were intense, he survived the cruel treatment and adorned his name by his Christian and princely virtues.

his efforts to direct this soul according to the designs of Providence. Ten years after her conversion she was admitted into the Society of the Sacred Heart. She had no dowry, owing to her mother's opposition to her becoming a religious, but this circumstance only secured for her a more heartfelt welcome from Mother Barat. "I shall be delighted to receive you," she wrote, "with nothing but the clothes you are wearing, as St. Francis Borgia received the young Stanislas Kostka. The choice and admission of a subject will never be with us a pecuniary affair. A good vocation, a good spirit and some degree of talent are all the dowry we require. If you bring us a soul thoroughly detached from the things of this world you will be rich, my dear child, and we shall welcome you with joy."

As a novice, Madame Galitzin was remarkably cheerful and submissive to all the requirements of religious life.

Her obedience was striking. "I may be wanting in many virtues," she once remarked, "but when I stand at the gate of Heaven I wish to be able to say, 'Open to me, for I have obeyed.'"

After her religious profession she was named Secretary General of the Society, an office for which she was eminently fitted by her knowledge of foreign languages, her excellent judgment and sterling virtues.

Such was the religious appointed to visit the American houses, and of whom Mother Barat wrote to Mother Hardey: "Strive to enter fully into her views for the greater glory of the Sacred Heart of Jesus, and for the good of souls; yet, my daughter, it will not be contrary to the perfection of obedience to make known to her the customs of your country and the inconveniences which might arise from the adoption of certain measures or regulations proposed by her. She will profit by your counsel and experience, and you will be able to speak to her with all the more liberty if you are disposed to yield to whatsoever she may deem advisable for the greater glory of God."

CHAPTER IX.

Mother Galitzin Visits Saint Michael's—Foundation in New York—Mother Hardey Leaves Saint Michael's—Death of Mother Audé—1841-1842.

Mother Galitzin was warmly welcomed on her arrival in New York by Bishop Dubois, who had been urging Mother Barat for many years to establish a house of her society in his diocese.

This desire of the venerable prelate may be said to date back to July 31st, 1827, when the sailing vessel Edward Quesnel entered the harbor of New York after a voyage of forty-five days across the Atlantic.

Among the passengers on board were two young priests who had studied at St. Sulpice, Samuel Eccleston and J. B. Purcell, both of whom became subsequently Archbishops of Baltimore and Cincinnati. The Reverend Clergymen had under their care four religious of the Sacred Heart, Mesdames Du Four, Dorival, Vandamme and Piveteau. From the journal of Madame Piveteau we learn many interesting details of the voyage, especially of the anxiety of the nuns to reach land in time to hear Mass and receive Holy Communion on the Feast of St. Ignatius, to whose patronage they had confided their new mission.

To gratify their devotion, Rev. J. B. Purcell took them ashore in a row boat, then accompanied them to the Cathedral, where he offered the Holy Sacrifice for a safe voyage. The religious were most cordially received by Bishop Dubois, who obtained hospitality for them in the Wilcox family. They tarried only a few days before starting on their western journey, but the impression which they gave of their Institute was so favorable that it bore fruit in later years.

Bishop Dubois wrote to Mother Barat in the month of October, 1827: "It was my intention to visit you and your

pious associates in Paris in order to give you a better idea of our country before asking you to establish a house in New York. There is no doubt as to the success of an order like yours in this city; indeed, it is greatly needed; but a considerable sum of money would be required to supply the urgent needs of the foundation. The Catholic population, which averages over thirty thousand souls, is very poor, being chiefly composed of Irish emigrants. Contributions from Protestants are so uncertain and property in the city so expensive, that I cannot promise any assistance. All I can say is that I believe one of your schools, commenced with sufficient money to purchase property and support itself, until the ladies have time to make themselves known, would succeed beyond all our expectations."

After expressing the hope of seeing her on his approaching visit to Rome, he adds: "I have the sorrow of witnessing an abundant harvest rotting in the earth, through lack of Apostolic laborers and the necessary funds to organize the various needs of the diocese. In the meantime, dear Madame, please to prepare subjects for me. If my plans meet with success, I shall be able to conduct hither on my return a colony of your angels of virtue and zeal. Believe me, I am penetrated with respect and esteem for your holy Congregation, as also for you, Madame, its worthy Superior and Foundress."

This appeal was in accordance with the wishes of Mother Barat, who earnestly wished to establish at some future day a house of her Institute in the Metropolis of the Western Hemisphere. But lack of resources constrained her to delay the execution of her plan, as it was neither advisable nor possible to start the work under those restrictions of poverty which weighed so heavily on the foundations made in Missouri and Louisiana.

Bishop Dubois was not discouraged by this first refusal, and when Mother Audé left for France in 1833, his lordship confided to her the following letter to Mother Barat:

"You would have a poor opinion of my eagerness to possess a branch of your dear and holy Community, were you to judge of it by my long silence on the subject. Although I am convinced of the boundless good which it would accomplish and of its certain success, yet I have not concealed from myself, nor from you, the difficulties to be encountered in the beginning.

"The presence of Madame Eugénie has revived all my hopes. She has seen and pointed out to me what might be accomplished. I do not believe the obstacles are insurmountable. Some efforts and sacrifices made in favor of this foundation would produce the most brilliant and consoling results. I leave details to good Mother Eugénie, who will make known to you all that she has seen and heard."

Mother Eugénie's report only confirmed the Mother General in her opinion that the moment appointed by Divine Providence had not yet arrived, but seven years later, Bishop Hughes, Coadjutor to Bishop Dubois, went to see Mother Barat and refused to leave the house until she gave him her promise to send Mother Galitzin to make the necessary arrangements.

Mother Galitzin's arrival in New York awakened general interest in the foundation. The principal ladies in the city, Protestant as well as Catholic, wished to be presented to her, as her name and relationship to Prince Galitzin, the saintly Apostle of Pennsylvania, had created quite a sensation in social circles. Bishop Hughes conducted her through various parts of the city in search of a suitable location, but though unable to find one at the time, Mother Galitzin realized that New York would be a great field for the works of the Society, and before leaving she promised to open an Academy in the course of the following year.

From Missouri she went to St. Michael's, where she was eagerly expected by the Community and pupils, though a feeling of awe mingled with their joy, at receiving a prin-

cess whose conversion had aroused interest even in America. "For myself," said Mother Hardey, speaking of the event, "I dreaded the ordeal of meeting her, but I tried to find consolation in the thought that she was the representative of our Mother General."

As the hour of arrival drew near, the Community assembled to give formal greeting to the Mother Visitatrix. When the carriage reached the house, a religious of small stature and simple bearing alighted and hurriedly inquired for the superior. Mother Hardey at once presented herself. "My dear," said Mother Galitzin, "we met a man on the boat who is selling very fine cabbages at a very low price. It is a great bargain; send some one to buy them." After such a salutation, it was easy to forget the rank of the princess in the humble religious whose love for holy poverty was manifested in such a practical way. Her frank, open, earnestness of manner immediately captivated all hearts. Mother Hardey wrote of her in the following terms to Mother Barat: "You could not have found a more worthy representative, or one whose manners and views are better adapted to our country. She has gained the confidence of our family and all hearts are already devoted to her. For myself, I acknowledge that the capacity in which she comes would have sufficed to win my respect, but not that perfect confidence which she inspired at first sight. Ah! I can appreciate the sacrifice you have made in parting with this dear Mother! I trust the good which she is destined to accomplish among your American daughters may compensate you for her absence."

Mother Galitzin on her part, recognized the excellent qualities of Mother Hardey, and her letters prove the esteem in which she held her. Writing from New York, whither she had gone to make the final arrangements for the foundation, she says: "The time is approaching when I am to take part in the General Congregation. I shall keep

my title of Provincial until the nomination of my successor. Madame Hardey could fill the position and she is the only one here capable of this charge. When you know her intimately you will be convinced that she is endowed with rare capacity for government. If you name her Provincial on her return to America, the nomination will be favorably received in all our houses. Our communities have the highest idea of her merit and she enjoys universal esteem. Her reputation has preceded her to this city. I am convinced that under her direction the Academy here will be most successful."

Before Mother Galitzin's arrival in America Mother Barat had written to Mother Hardey of her desire to see her: "When your Visitatrix has reached St. Michael's, perhaps you could be spared to bring us a few of your religious. This is a desire, not a probability, for St. Michael's will long have need of your care. Yet I am anxious to see you and live with you for a few months at least. I can no longer hope to go to America. I am too old, but I long to become acquainted with my first American daughter. I leave this desire to Our Lord, who will one day realize it if it is for His glory. Give me your opinion on the subject, for I would sacrifice everything rather than injure a family which is so dear to me."

Thus it was just when St. Michael's was at the height of its prosperity that Mother Hardey was called to a new field of labor. In view of the importance of the New York foundation, Mother Barat consented to the proposition of Mother Galitzin, and with breaking hearts her daughters offered their sacrifice. In the Annals of St. Michael's we find this paragraph: "In the departure of Mother Aloysia many of the Community have lost their first Mistress of Class, their companion in the Novitiate, or their first Superior, and all deeply regret the beloved Mother whose only aim was to promote their truest happiness and to enkindle in their souls love for the Sacred Heart of Jesus."

Mother Hardey and her companion probably travelled to New York by way of Cincinnati, as we learn from the following letter from Bishop Purcell addressed to Mr. Mark Anthony Frenaye of Philadelphia:

"CINCINNATI, 8 May, 1841.

"MY DEAR MR. FRENAYE:

"Madame Aloysia Hardey and Madame Hogan, who are on their way to New York to commence a boarding school under the auspices of Bishop Hughes, have no acquaintances in Philadelphia. I therefore earnestly recommend them to your care. I am sure either the good Sisters or Madame Lajus, or some other Catholic lady will be delighted to lodge them for twenty-four hours, if they can stay in your fair city so long.

"Please present me most respectfully to your saintly Bishop and Rev. Messrs. Gartland, Sourin and Bishop Kenrick.

"Most respectfully yours,

"J. B. PURCELL."*

Madame Galitzin, with Mesdames Thieffry and Shannon, went to New York early in May, 1841. They were joined by Mother Hardey and Madame Hogan, a niece of Madame Galwey, on the 17th of the month, and a few days later Madame Boilevin, Sister Gallien and Delphine Pratt, an orphan, arrived from St. Louis.

Bishop Hughes secured hospitality for the religious with the Sisters of Charity at St. Patrick's orphan asylum, while awaiting possession of the house which he had rented for them, and one of the religious writes: "We were guests of the good Sisters for three months, receiving daily every mark of kindness and courtesy which true charity delights to bestow. Far from looking unfavorably upon our advent

* Selections of letters of the late Mark Anthony Frenaye published in the Records of the American Catholic Historical Society, Philadelphia, December, 1902.

into the diocese, they interested themselves in securing for us both pupils and postulants, and constantly proved themselves true spouses of a God who is all charity."

The house destined for the Sacred Heart Academy had been occupied for years as a school, under the direction of Madame Chegary, a French refugee, who had sought a home in America, far from the terrors of the Revolution in her native land. In the early part of the century her Academy had enjoyed a brilliant reputation and had become celebrated as the Alma Mater of many of the daughters of the best families of the States. It was pleasantly situated on the corner of Houston and Mulberry Streets, a part of the city not then invaded by the march of traffic. The spacious apartments, communicating by massive folding doors, the commodious arrangements of the building and the pleasant garden outside, adapted the place in a special manner to the purposes of a convent school. It had ceased to be a home of learning and had become a boarding house, kept by a Mrs. Seton, at the time the Bishop secured it for the religious of the Sacred Heart. The good lady promised to vacate the premises on the 1st of June, when the lease of her last boarder expired. But it was discovered that as soon as one occupant left, she rented the room to another.

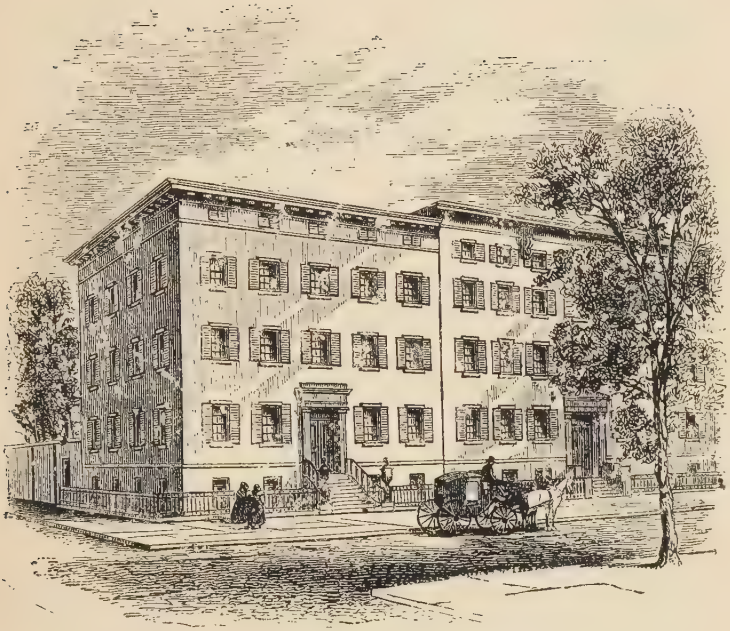
"In this way," said Mother Hardey, "we may be kept waiting indefinitely. Meanwhile we are doing nothing and are trespassing upon the hospitality of the good Sisters. We must assert our rights by resorting to prompt and decisive measures."

With the consent of Mother Galitzin she repaired to Houston Street and informed Mrs. Seton that she had come to take possession of the vacant apartments, in order to prepare for the opening of the school. She established herself in one unoccupied room with two postulants, and, as each room was vacated, they cleaned and prepared it for the special use for which it was destined. The weeks that followed were full of labor, difficulties and privations, but in the

midst of her trials Mother Hardey never lost her courage and unalterable calm. One of the postulants was taken suddenly with a severe hemorrhage, which reduced her to the last extremity. Sending the other postulant for the priest and doctor, Mother Hardey herself washed the feet and made all the necessary preparations for the administration of the sacraments. Happily, the girl did not die, but her long convalescence was an additional care to the devoted Mother, who cheered the invalid with the assurance that she considered her a special benediction to the house.

"During those weary days," writes one who afterwards became her daughter, "I frequently visited Mother Hardey and I was always impressed by her air of peace, recollection and cheerful acceptance of the sacrifices which daily presented themselves. I made myself her commissioner and I thus had innumerable opportunities of observing her sustained calmness and self-forgetfulness. One Sunday I called and asked to accompany her to the Benediction of the Blessed Sacrament. She declined my offer, saying that she disliked to go to the Cathedral, except for Holy Mass. I proposed a walk to the orphan asylum where the venerable Bishop Dubois was to give Benediction. On obtaining her consent, I hastened to the episcopal residence and asked the Bishop to await our arrival. He kindly assented, and I went on my way rejoicing to have secured for Mother Hardey a privilege which I knew would prove a great solace to her. Alas! for the memory of the aged prelate! When we arrived he was preparing to return home. 'O, Monseigneur,' I exclaimed, 'you promised to wait for us!' 'Did I, my child,' said he, trying to recall his promise, 'how sorry I am, but I forgot all about it.'

"I was distressed to have brought Mother Hardey through the streets to no purpose; but there was no trace of disappointment on her countenance. 'We shall at least obtain the Bishop's blessing,' she said, 'and have a little time in adoration before the Blessed Sacrament, a privilege



First New York Convent, Houston and Mulberry Streets, later Convent of Sisters of Mercy

which I do not often enjoy at present.' Thus did she find compensation for every disappointment and persuade those who wished to serve her that they had not entirely failed."

The 13th of July, Mother Galitzin and her companions took possession of their new home. That same day Bishop Hughes came to bless the little community, and on the following morning he offered the Holy Sacrifice of the Mass in their modest chapel. He never ceased to prove himself their gracious father and benefactor, as is testified repeatedly in the records of the Houston Street Convent.

On the 22nd of July, feast of St. Mary Magdalen, the patroness of Mother Barat, His Lordship said Mass for the second time, and again on the Feast of St. Ignatius, when he blessed the house and solemnly installed our Divine Lord in His Tabernacle Home.

Mother Galitzin thus describes to Mother Barat their new abode: "The house is situated in a charming position. It will be a joy for me to show it to Mother Sallion. She will be astonished to find that we have spent so little money, considering that we have renovated every room from garret to cellar, and they number thirty. The part destined for the chapel, the parlors and the pupils is really very fine; that set apart for the community is, thank God, simplicity itself, and poverty reigns there supreme. The parlors are very simple in their elegance, for we have them carpeted. We could not do otherwise, as carpets are used here in all the houses, even in kitchens, and the Sisters of Charity also have them in their parlors. Our chapel will be beautiful. I drew the design of the Altar and Tabernacle and I am happy to say that everyone is in admiration of my good taste. We have several applications already and it is thought we shall have a large school."

The first to apply for admission to the Academy was a little girl thirteen years of age. She asked to be received as a free pupil, her mother being unable to pay the pension. Mother Hardey was touched by the child's simplicity and

accepted her at once, feeling confident that the child of poverty was the child of the Heart of Jesus, and, as their first pupil, would bring a blessing to the school. Her hopes were more than realized. The young girl was gifted with rare intelligence and exceptional aptitude for all branches of studies. When her education was completed she entered the Society and throughout her religious life cherished a child's deepest gratitude to Mother Hardey. She was a most efficient and successful mistress in the school, and for several years held the office of superior in various convents of the Order, until she was called to her eternal reward in 1862.

Once the school was well organized, Mother Galitzin was anxious to start for Europe, but she had to wait until the arrival of the reinforcement promised by Mother Barat. In her letters she urges the Mother General not to delay, as the school was becoming very numerous and Mother Hardey could not be spared. "She is my right hand," she writes; "we act in perfect harmony. Everyone admires her, and she is making the reputation of the house. What happiness it will give me to present her to you."

On the 13th of September Mesdames Sallion, Tucker, Talbot and Sister Battandier arrived and were cordially welcomed by Mother Galitzin and her daughters. In the exuberance of her joy, Sister Gallien rang the convent bell so vigorously that the neighbors thought the house was on fire and rushed to the rescue. We can picture the dismay of the nuns to find the house surrounded by a motley crowd, greatly disappointed that their curiosity could not be gratified by a view of the cloister.

The travellers brought two letters to Mother Hardey from Mother Barat. In the first, dated Paris, 15 June, 1841, we read: "You will be consoled, I am sure, by the good news which our Mothers will communicate to you. Our foundations seem to prosper, thanks to the Divine Goodness which deigns to make use of instruments so poor and

unworthy, to promote the glory of the Sacred Heart. . . . As to the present state of affairs in the Society, I have only one word to say to you. Hold fast to the trunk of the tree, no matter what you may hear! Make known to me your doubts, your uneasiness, for we shall always understand each other. My Compass shall ever be the See of Peter, the Vicar of Jesus Christ. Directed by it we can never err, and we should rather die than swerve from its guidance.

"However, things are calming down by degrees around us. Each one is trying to do all she can for the good of the Society, so I hope that Jesus will continue to bless us. He will bless you especially, dear Aloysia, if you understand the importance of your obligations. Unite yourself to Jesus and count upon His help rather than your own capabilities, for self-reliance usually spoils everything."

In this letter Mother Barat refers to the differences of opinion among her daughters in regard to the Decrees of the Council of 1839. The subject was to be settled at the approaching General Council, of which Mother Galitzin was a member. As we have already learned, she chose Mother Hardey as the representative from America, to the great satisfaction of Mother Barat, as expressed in the following lines:

"PARIS, AUGUST 21, 1841.

"MY DEAR ALOYSIA:

"Our Mother Provincial could not have given me a greater pleasure than to choose you as her companion to the Council, where you will have the opportunity of meeting nearly all the first Mothers of the Society. I have at last the hope of seeing you, if the Good Master will sustain my feeble existence until then, and what consolation this meeting will give me! Take care of your health, my daughter, so that there may be no obstacle to your departure. As soon as I reach Rome, whither I am going in a few weeks, I shall settle the date of the Council and the time for you to leave America."

Mother Hardey rejoiced at the prospect of meeting her venerated Mother General, and of seeing once again her beloved Mother Audé, who was then Superior of the Trinita in Rome. But the latter joy was to be reserved for Heaven. Mother Audé died on the 6th of March, 1842, and, by a dispensation of Divine Providence, Mother Hardey only learned the news as she was about to enter the chapel, where the mortuary notice was hanging. Our Lord, no doubt, wished to be Himself the first to receive the outpourings of a grief which He alone could console, as He was the only one who understood the ties of affection and gratitude which bound her to the Mother who had been the channel of His graces to her.

A circular letter from Mother Barat to the Society, dated March 7th, 1842, gave the details of Mother Audé's last moments:

"Yesterday at 7 p.m. our dear invalid gave up her soul into the hands of her Creator. The agony began about noon, and shortly after she lost consciousness. She had appeared during the morning as well as on the previous days, so I secured Confession and Holy Communion for her, that she might gain the Indulgence of the Jubilee which opened that day.

"While she was fully conscious, Father Rosaven gave her the last Sacraments; an hour after would have been too late. During the long and painful agony, priests and religious succeeded one another in reciting the prayers of the Church for the dying. Her dispositions were those of a saint, full of resignation, confidence and the sweetest peace."

The body of Mother Audé was laid to rest in the crypt beneath the high altar of the Church of the Trinita, and, as if to give a touching emphasis to the memory of her mission in America, a former pupil of St. Michael's, attended by her negro slave, was present at the funeral service.

CHAPTER X.

Visit to Rome—Retreat at Lyons—Return to New York—Foundation in Canada—Death of Mother Galitzin—1842-1844.

As the New York foundation was now established on a firm basis, Mothers Galitzin and Hardey left it in charge of Mother Bathilde Sallion, and sailed for France on the 19th of May, 1842. Six weeks later they landed at Havre, and after resting in Paris for a few days proceeded to Rome, where the Council was to be convened.

They were warmly received by their warm-hearted Italian Sisters, but great was their disappointment to find that Mother Barat had been obliged, through force of circumstances, to leave Rome on the 21st of June. She had returned to France to calm the agitation caused by her protracted absence. Moreover the Cardinals, who were friends of the Society, advised her to hold the General Council at Lyons, as neutral ground between Rome and Paris.

The brief stay of the Mothers from America in the Eternal City abounded in holy joys. For Mother Galitzin, it revived old associations and tender memories, while for Mother Hardey it offered new and deeper happiness. There she drank in fresh draughts of faith and piety in her visits to the Tomb of the Apostles and the great Basilicas, and in treading the Arena purpled with the blood of the Martyrs. But the privilege most dearly prized was an audience with Gregory XVI. She and Mother Galitzin were presented to His Holiness by Bishop Rosati of St. Louis. This devoted friend took pleasure in recounting to the Holy Father the good effected by the Religious of the Sacred Heart in America, and the field of usefulness yet open to them.

The story deeply interested the Pope, and in witnessing the great concern which he manifested in the welfare of

their far-off missions his spiritual daughters realized more than ever before how truly the Pope is the Father of Christendom.

Mother Hardey held as an unfailing joy the memory of the Pontiff's benediction bestowed with so much unction upon herself and her religious family and their works. She treasured until her death, as a precious souvenir of this visit, a little bronze medal given her by Gregory XVI.

At the Convent of the Trinita she had the sad consolation of kneeling at the tomb of her beloved Mother Audé, and of hearing from the religious how often their regretted Mother had spoken to them of her "dear Aloysia" in connection with her Louisiana Mission.

We find a record of this visit in the annals of the Trinita:

"The meeting with our American Mothers was a striking example of the beautiful spirit of union which exists among the members of our loved Society. How close are the ties which bind us even when farthest separated and how easily we become acquainted when we meet."

At the Convent of Santa Rufina, Mother Hardey had the pleasure of making the acquaintance of Mother Lehon, who became the third Superior General of the Society. In connection with this meeting Mother Lehon kept the remembrance of having received from Mother Hardey the first steel pen she had ever seen, as this modern invention had not yet usurped the place of the time honored quill.

It was well known in Rome that the object of the approaching Council was to settle the question of the Decrees of 1839. In this important matter Rev. Father Rosaven, Assistant General of the Jesuits, took very special interest, and he was anxious to know the sentiments of the American Mother. In an interview with Mother Hardey he inquired if she knew for what purpose she had been called to Rome. "Yes, Reverend Father," she replied, "I have come to obey." "On which side are you?" he continued, referring to Mother Barat and the party opposed to her views. "On

the side of authority," was Mother Hardey's quick rejoinder, and she spoke truly; from the beginning to the end of her long career she was always to be found on the "side of authority!"

At this particular epoch, her adhesion to the first authority was all the more remarkable as it placed her in direct opposition to Mother Galitzin, who had been the chief author and promoter of the objectionable Decrees, but her affection for the Mother Provincial gave way before that strong principle of obedience which she maintained in all its integrity to the end of her days.

On the 16th of July Mothers Galitzin and Hardey left Rome for Lyons, where Mother Barat was awaiting the members of the Council at the Convent of La Ferrandiere. It was a memorable event for Mother Hardey. For the first time she found herself in presence of the Mother General. The latter was so surprised at her youthful appearance that she exclaimed: "How young she is!" "Yes, Reverend Mother," replied Mother Galitzin, "but that is a fault which she will correct every day."

Mother Barat had hoped for great results from the Council of Lyons. But when all the members were assembled, an unforeseen difficulty obliged the Convocation to adjourn.

Monseigneur Affre, Archbishop of Paris, claiming authority over the Society of the Sacred Heart, condemned as irregular any meeting of the Council elsewhere than at the Mother House in Paris, and notified all the Bishops in France who had convents of the Society in their dioceses, of his opposition to the meeting in Lyons, as well as to the Decrees of 1839. Twenty-two Bishops gave their adhesion to his protests.

Having tried in vain to propitiate His Grace, the Mother General was forced once more to appeal to the Sovereign Pontiff. A commission, consisting of eight Cardinals, was appointed by Gregory XVI. to inquire into this urgent question, and in the meantime the opening of the Council was

deferred. Mother Barat proposed to the councillors to enter into retreat. "We must lift up our hands to God, who is our Hope," she said, "for in man we have none!" She repaired with her companions to the Convent of "Les Anglais," situated on the heights of Fourvieres.

Father Barelle, S.J., a man of eminent sanctity and eloquence, gave the spiritual exercises. He seemed to be divinely inspired. "This retreat," writes Monseigneur Baunard, "in the midst of hot contests and sharp trials, was like a fountain in the desert." Mother Barat afterwards declared she had never heard anything like it.

The effect was an abundance of light for all, and a closer union of hearts, even while minds were divided on the questions at issue.

Mother Hardey's share in the blessings of this retreat was abundant and lasting, but even during it trials were not wanting to purify her virtues. She was charged with the care of the altar, a privilege she greatly appreciated. One morning, however, she had the misfortune to miscalculate the number of Hosts for consecration, and the priest distributed all the particles at Holy Communion, forgetting there was no reserved Host in the Tabernacle.

It is easy to appreciate Mother Hardey's feelings when she realized what had happened. But her own grief was as nothing compared to that of Mother Barat on learning that they were to live a whole day without the Blessed Sacrament. Mother Hardey was terror stricken to see this venerated Mother fall on her knees and with hands upraised to Heaven exclaim, "O Lord! Have our sins forced Thee also to abandon us?" Tears and sobs choked the utterance of the heart-broken superior, who mourned all day and would not be comforted for the loss of her Eucharistic Lord. Mother Hardey's own anguish of soul can be more readily imagined than described.

On another occasion she broke one of the only pair of altar vases they had in the house. This time Mother Barat

only smiled, telling her to confide her hands to the care of her good angel, that they might be less destructive. Humiliations such as these were keenly felt by Mother Hardey, who often related them in after years for the purpose of consoling her daughters in similar trials.

Before the close of the retreat Mother Galitzin felt inspired to offer herself to God as a victim for the welfare of the Society. Her impulsive nature and arbitrary conduct had been the cause of great suffering to Mother Barat, but her generosity was now to repair the errors of the past. The sacrifice so heroically made was sanctioned by Mother Barat and Father Barelle, and courageously signed by the hand of her who thus pledged herself to become a holocaust of reparation.

In the month of August a duplicate Brief was issued in Rome for the Cardinal Protector and Monseigneur Affre, informing the latter that his office of Archbishop of Paris gave him no special rights or jurisdiction over the whole Society of the Sacred Heart.

At this juncture a new complication arose. A protest on the part of the French Government threatened the Society with destruction, if certain provisions of the new Decrees should be made to supersede the Statutes approved by the State in 1827, in which Paris was named as the residence of the Mother General. The transference of her residence to Rome as decided in the new Decrees was looked upon as a violation of the Statutes, and the confiscation of the property of the Society was one of the penalties threatened.

Under these apprehensions the Council adjourned its sittings to an indefinite time, and the members dispersed to their respective homes. The Superior General left Lyons for Paris on the 9th of November and the decision of the momentous question was again referred to the Holy See.

During these troubled days Mother Hardey was silently gaining light and strength for future needs. She had known but little of that repose found apart from the busy sphere

of active labors, hence her sojourn near the saintly Foundress and the example of virtues carried to heroism which she witnessed around her formed an epoch in her own spiritual life. Moreover, Father Barelle understood and appreciated the grand capabilities of her strong character, as we learn from his letters of direction, extracts from which we shall give later.

On leaving "Les Anglais," Mother Hardey spent some weeks at La Ferrandiere. In presenting her to the novices, Mother Galitzin made an eloquent appeal to their missionary spirit, pointing to America as a broad field for the exercise of their Apostolic zeal. Madame Bullion, one of the novices, longed to go to the foreign Missions, so she sought opportunities to speak to the American Mother.

"During the serious illness of Mother Galitzin," she writes: "it was my privilege to prepare the little altar in her room when Holy Communion was brought to her, and as I passed to and fro I cast many a glance at Mother Hardey, who occupied the room adjoining. The very sight of her made me think of God and of our Holy Rule. She was usually seated at her desk writing. Once I ventured to enter and whisper, 'Mother, will you pray that I may be one of your daughters in America?' She said not a word, but gave assent by a gentle inclination of the head and a gracious smile. Her fidelity to silence impressed me so forcibly that I never forgot it."

Before returning to America Mother Hardey had the pleasure of visiting several convents in France and Belgium, and of making the acquaintance of many of Mother Barat's first daughters in the early days of the Society.

She sailed from Havre on the 17th of October, with Mesdames Cauche and Cruice, Miss Regina Decailly, a postulant, and Madame Bullion, the novice already mentioned. Mother Galitzin, who had offered to return to America, was unable to leave on account of serious illness, so Mother Hardey was appointed Superior of the Convent in New York.

Among their fellow passengers on board The Lutica were five Sisters of the Good Shepherd, who were going to Louisville, Kentucky, to make the first foundation of their Order in America. On arriving in New York, Mother Hardey invited the Sisters to rest some days at the Houston Street Convent, and as their religious habit had attracted much unpleasant notice on landing, she thoughtfully provided them with secular costumes for the remainder of the journey.

After a few weeks passed in the midst of her own happy family, she conducted Mothers Cauche and Cruice to McSherrystown, in Pennsylvania, where a convent had been founded previous to her departure for France. The Novitiate at Florissant had been long in a languishing state, so Mother Galitzin, with Mother Barat's permission, transferred the novices to McSherrystown, under the direction of Mother de Kersaint.

Mother Hardey found on her arrival a fervent band of novices, a flourishing free school and an Academy numbering sixty pupils, many of whom belonged to the best families of Philadelphia and Baltimore. In fact every child in the Conewago Valley was enjoying the benefits of the religious training given by the nuns, who in turn received every spiritual aid from their kind benefactor, Rev. Father Leken, and his Jesuit colleagues in the Conewago Mission.

Mother Hardey installed Mother Cruice as Superior, and to the great regret of all McSherrystown, Mother de Kersaint bade them adieu to become the pioneer of the Sacred Heart amid the snows of Canada. Bishop Bourget of Montreal, having obtained the promise of Mother Barat of establishing a house of her Institute in his diocese, Mother Hardey's next care was to send thither a colony of her daughters.

Mesdames Bathilde Sallion, de Kersaint, Eveline Leveque and Sister Battandier left New York on the 11th of December, with the hope of reaching Montreal before the

close of navigation. When only a few miles up the Hudson the cold became so intense that the course of the steamer was stopped by the fast forming ice, and the captain resolved to return to New York. He offered to land any of the passengers who wished to continue their journey, but with two or three exceptions all preferred to return to the city. The four religious hesitated, but after a few moments reflection Madame de Kersaint uttered these memorable words: "We were told to go, but we were not told to return. Let us advance like the Holy Family in the name of obedience, and perhaps we shall find a shelter." Encouraged by this brief exhortation, the religious determined to go ashore.

The country lay hidden beneath a heavy snow and the roads were almost impassable, yet, putting their trust in God, they travelled on, until worn out with fatigue they reached an inn, where they asked for lodging for the night. Here they were told "there was no room for them," but they were permitted to enter, however, though obliged to sit up all night. The next morning they started on their journey in a stage coach, which afforded slight protection from the inclemency of the weather.

At length, on the 17th of the month, they reached "La Prairie," opposite Montreal, and had the happiness of hearing Mass and receiving Holy Communion.

As the St. Lawrence was partially frozen the boatmen refused to row them over, it being forbidden for women to cross the river at that season; but the men relented, however, and while the religious invoked aloud the assistance of our Lady of Good Help, whose church was in sight, the crossing was effected, if not without danger, at least without accident.

On arriving in Montreal the nuns were cordially welcomed by Bishop Bourget, who secured hospitality for them in the Convent of the Congregation Nuns, where they spent the Feast of Christmas. The following day they

started for their new home at St. Jacques de l'Achigan, twelve miles from Montreal, where a novel reception awaited them.

Monsieur Paré, the parish priest, vested in surplice and stole, stood at the Church door to offer them a formal greeting. The next day, under the auspices of St. John the Evangelist, they were solemnly installed in their new abode. The Vicar General of the diocese read a letter from the Bishop, eulogizing the Society of the Sacred Heart, and congratulating Monsieur Paré on his good fortune in securing a house of the Institute for his parish. After the chanting of the Veni Creator and the celebration of the Holy Sacrifice, the clergy advanced in procession to the convent, and blessed the house in presence of the whole congregation assembled outside. That same day the generous Curé deeded to the religious 365 acres of land and the building, which was sufficiently large to accommodate the community and fifty pupils. He continued to be a father and friend to them as long as they remained under his protection.

Mother Hardey was meanwhile actively engaged in promoting the welfare of the Houston Street Convent. She organized the Congregation of the Children of Mary, whose members devoted themselves to visiting the poor in their homes and the teaching of the Catechism in the Sunday Schools.

She applied herself with her usual energy and zeal to instil into the hearts of her pupils a love for God and for the Church. She gave religious instruction every morning to the day scholars, who deeply appreciated her precious teaching. She likewise reserved for herself the task of preparing the little First Communicants, and as the great day drew near she gave herself to the happy band with entire devotedness, seeking to make them familiar with the life of Him who was about to become the nourishment of their souls.

The history of the Passion of Our Lord was her usual theme for the preparatory retreat.

On one occasion the child who was reading remarked, as she concluded the Gospel narrative: "Mother, that is all!" Apparently absorbed in the sublime recital, Mother Hardey replied, "Read it again, my child, I could listen to the history of the Passion all my life." What seemed only a momentary act of devotion produced a profound impression. Over forty years later this child, as a Professed Religious of the Sacred Heart and Mistress of the Manhattanville Noviceship, declared that her love for the Passion dated from that retreat.

In the Annals of Houston Street we find frequent mention of the visits of Bishop Hughes. On the 1st of May, 1843, he officiated at the religious clothing of Miss Margaret Donnelly, one of the first pupils of the Academy. A few weeks later, on his return from the Council of Baltimore, accompanied by nine other Bishops, he assisted at an entertainment given by the pupils.

On the 5th of June His Lordship came to bid adieu to the religious and pupils before sailing for Europe, and "on the very day of his arrival," writes the faithful annalist, "he gave us new proof of his paternal goodness by coming with Bishop Chabrat and Father Starrs to announce his return.

In the Spring of 1843 Mother Hardey received a letter from Mother Barat, announcing that the Holy Father had ratified the decision of the Congregation of Cardinals, in accordance with which the Decrees of 1839 were to be suppressed and the Constitutions, approved by Leo XII., to remain intact. Referring to the difficulties likely to arise from this decision, she tells Mother Hardey that she has entire confidence in her delicate tact and religious spirit to lead all to accept with loving hearts the final word of the Vicar of Christ. Then, having always in view the personal holiness of her daughter, Mother Barat adds: "I cannot recommend to you too earnestly, my dear Aloysia, to preserve the fruits of your retreat at 'Les Anglais,' and to labor each day to become more interior and humble. It is my ex-

perience that we produce fruit in souls, only in proportion to our union with the Source of Grace, . . . hence there should be constant fidelity and generosity in laboring to become perfect religious. It is only souls, dead to themselves, that can produce fruit in your country."

That same letter brought the glad tidings of the return to America of Mother Galitzin, whose great qualities Mother Hardey truly loved and appreciated. She saw beneath the exterior that seemed to reflect the absolutism of the Russian character a greatness of soul, capable of heroic virtue, and a singleness of purpose which had only the glory of God in view.

Mother Galitzin arrived in New York July 16th, and after a brief stay there visited the new foundations in McSherrystown and Canada. She decided to remove the novices from McSherrystown in order to place them under the personal direction of Mother Hardey.

Having provided in various ways for the welfare of the eastern communities, she went to St. Louis, and in the month of November extended her tour to St. Michael's. This was to be her last journey. The Divine Spouse was to put the seal of His approval upon the act of self-oblation which she had made for the welfare of the Society during her retreat at " Les Anglais."

Finding that the yellow fever threatened to reap a harvest at St. Michael's, she fearlessly visited those who had been attacked by the dread disease. It was in vain that she was warned of the danger.

She showed symptoms of the contagion the 1st of December, and in a few days all hope of recovery was abandoned, but her strength of character became more apparent in the face of death. She asked the physician in attendance whether she was going to die. As his answer was evasive, she quickly added: " I am not afraid of death. I even desire it, if such be the will of God."

She seems to have had a presentiment of her approaching

end, in consequence of a dream which she had at La Ferrandier the previous year, and which she mentioned to Mother Hardey and others at the time. Three coffins symmetrically arranged were set before her. In the first she saw the body of her eldest brother, the second contained the form of her loved mother, while in the third she recognized her own mortal remains.

This dream became in part a reality when, on the 28th of October, 1843, almost at the same hour in which her mother yielded up her soul to God in Saint Petersburg, her brother died in Paris, after having embraced the Catholic faith. The dream was fully verified that same year on the eve of the Feast of the Immaculate Conception when, after a distressing agony, she herself went to the possession of the eternal joys promised by Him whom she had so ardently loved and so courageously served.

The news of Mother Galitzin's death was a terrible shock to Mother Hardey. She had lost a friend and guide, and it was with a heart weighed down with grief that she wrote these lines to Mother Barat:

"Last evening I received your precious letter of January 25th. It would be impossible to tell you what my heart experienced on seeing your handwriting. How good you are, my venerated Mother, but what need I had of consolation.

"I cannot describe the state of grief in which the death of Mother Galitzin had left me. Added to it, our terrible anxiety in regard to your illness. To be at such a distance, when letters take an age to reach us, is a trial more easily felt than described. While sending us one heavy cross, God has spared us another, whose weight would have overwhelmed us. May He be a thousand times blessed for having preserved our first Mother to us, and may we, by our fidelity, obtain for you the health you need so much."

A few months later Mother Barat announced to her American daughters the nomination of Mother Hardey as provincial of the houses of the Eastern States and Canada.

The news was received with joy by Mother Hardey's daughters, but far different were the feelings of their Mother, as we learn from her letter to Mother Barat:

"New York, 10 April, 1844.

"My Very Reverend Mother:

"Your letter of March 4th has overwhelmed me! I do not know how to govern this little family; every day I tremble at the thought of the account which I must render of it to Almighty God, and now you have added yet more to my obligations. O my venerated Mother, what will become of me! . . .

"Happily my appointment is only par interim, for the Council of 1845 is not far distant and meanwhile I shall have Mother X. to advise me."

This "interim," the thought of which consoled her, was to last well nigh thirty years!

In casting a retrospective glance over Mother Hardey's career, we can readily see how all the circumstances of her life had gradually prepared her for the important works she was destined to accomplish.

As a child, she had acquired those attractive domestic virtues which when transferred to the cloister contribute to make of it a paradise on earth. During the early years of her religious life she had been trained in the spirit of the Society by heroic guides, deeply imbued with its essence of strength and holiness. She had been assigned to all the important offices, which had contributed to develop in her the quality of prudence to a great degree, endowing her soon with a vast fund of experience. Beginning as Mistress in the school, she successively became Mistress General, Treasurer, Assistant, Mistress of Novices, and Superior, and amid the multiplied occupations thus entailed her natural endowments had gained strength, while her supernatural gifts had attained a rare maturity.

In the study of her life we have seen Divine Providence

uniting the elements necessary to form a character, rounded and complete, and therefore capable of great undertakings and insuring great results. We do not claim, however, that she had then reached the perfection which crowned her later years. She was, so to speak, but expanding before the eye of God, growing upward in the shadow as in the sunshine of His love, and striking deeper roots in the knowledge of her own weakness and nothingness.

Mother Barat, as we see from her letters, watched unceasingly over the spiritual advancement of her daughter, encouraging and enlightening her, but reproving unsparingly the least appearance of a fault, either in her personal conduct or government.

Father Barelle likewise followed her progress with the zeal of a true apostle. On one occasion he writes: "I thank God, my daughter, for the improvement which I find in your spiritual life, and I pray that He may enable you to understand the necessity of belonging wholly to Him. Once you have grasped that truth, your heart will be filled with an ardent desire of accomplishing His Holy Will. I have read your daily regulation, and I give it my full sanction. . . . Desire to go to your spiritual exercises with as much avidity as epicures crave the choicest viands. They are impelled by the cravings of our animal nature, let us imitate their eagerness by a hunger and thirst for God and our sanctification. Try to correct the coldness of your manner, keeping in mind the lesson of the Divine Master, 'Learn of Me that I am meek and humble of Heart,' thus will you mould your character upon the Model which can alone render you pleasing to God and agreeable to those around you."

Later he gave her advice in regard to her spiritual reading and meditation. "I can see," he writes, "that spiritual help is wanting to you, but when you feel the need of counsel you will always find it in the Holy Eucharist and in the wounds of the Crucified. Let your thoughts, your prayers and your hopes be directed thither!"

We have a glimpse of Mother Hardey's spiritual portrait in these lines to Mother Barat.

"I have given you full details of all the houses, permit me now to add a few lines about myself.

"I made my annual retreat at the close of that of the community. I began it with the desire to gain all possible good from it, and the determination to seek God alone, since He was to be my only guide and director. After my review of the past two years, I felt urged to ask Father Lafont permission to make a vow never to commit a deliberate fault. He refused at first, but at present he gives me permission for a fortnight at a time. I know not whether I acted wisely, yet I felt I was responding to the inspiration of grace. It cost me much to make the request, but I am amply repaid by the help which it gives me to avoid a great number of faults. I send you my resolutions that you may bless them and add anything you may find lacking in them."

Father Lafont was a zealous priest of the Order of Mercy, who accomplished a great work among the French Catholics in New York. He made his religious profession in the Houston Street chapel, Bishop Hughes receiving his vows in the presence of the community. He was appointed confessor of the nuns and the annals of the convent mention with gratitude and appreciation his weekly conferences on the obligations and perfection of the religious life

Mother Hardey secured for the pupils a course of instructions in Christian Doctrine from Rev. Father Varela, one of the ablest defenders of Catholic Faith in New York. He is frequently mentioned as officiating in the Convent chapel at the reception of converts into the Church. Other names that have passed into history appear on the pages of these annals, among them that of the distinguished convert, Rev. James Roosevelt Bayley, later Archbishop of Baltimore, who celebrated his first Mass in the Convent chapel on the 3d of March, 1844.

The Catholic Church had greatly increased in the United

States during the first half of the nineteenth century. New diocesan sees had been erected to provide shepherds for the Fold of Christ, and each successive year, with its labors and sorrows, brought its fruits and joys. A Catholic press and Catholic literature had passed successfully through their first struggles for existence, and the progress of elementary education proved that our parochial schools were being established upon a solid and permanent basis. In spite of losses, poverty, persecutions, calumny and contempt, the Church was becoming a great factor in the nation.

Suddenly a fresh persecution broke out, originating apparently in the position assumed by the Catholic body in reference to certain regulations of the public schools. It does not, however, enter into our province to review the shameful page of our national history, which recalls the excesses of the so-called "Native American Party." The general reader is familiar with the tragic events which occurred in Philadelphia in 1844, when churches, hospitals and even the private dwellings of many Catholic citizens were burned by a frenzied mob acting under the inspiration of the "Know Nothing," or "Native American Party." It was only after an encounter between the rioters and the militia, under General Cadwalader, that peace and protection were assured to the Catholics.

As the storm burst upon them so unexpectedly, there had been no time for deliberation. The gentle Bishop, Francis Patrick Kenrick, counselled patience, "thinking it more conformable," says a Catholic writer, "to the spirit of the Gospel to bend and suffer than to cause additional violence and bloodshed." But Bishop Hughes adopted a contrary course. Finding that the waves of prejudice were about to break over New York, he inquired of the civil authorities whether the law provided for compensation in the case of damage done by rioters, and as the answer was in the negative, he boldly advised his flock to defend their

churches and their property with their lives. "In doing so," he said, "they will not be acting against the law, but for the law."

Upon receiving an anonymous notice, threatening him with assassination, he addressed an open letter to James Harper, the Mayor, a "Native American," in which he arraigned him and James Gordon Bennett and William L. Stone as representatives of the press, at the bar of public opinion.

"Stand forth," he said, "and meet Bishop Hughes! But come forward in no quibbling capacity. Come forth as honest men, as true American citizens, with truth in your hearts and candor on your lips."

This challenge produced a deep impression throughout the country. "The appeal for facts and evidence, instead of vague charges," says a Catholic historian, "told on the minds of all honest men in all sections of the country. The vigor and firmness of the Bishop saved New York from a repetition of the disgraceful scenes which had left their stain on the 'City of Brotherly Love.'"

In a letter dated May 15, 1844, Mother Hardey thus describes to Mother Barat the Philadelphia riots.

"My Venerated Mother:

"I would have sent you these notes in the beginning of the month but for the horrible events which have transpired in Philadelphia, and which, it is feared, may be renewed here. Many Catholics have been killed and several churches destroyed. The city is under martial law and the churches serve as barracks for the soldiers. Oh! how much Our Lord has been outraged and insulted. Yet it is the general opinion that the result will be for the greater good of religion.

"A remarkable occurrence is published even by Protestant papers, hostile to the Church.

"St. Augustine's, the oldest church in Philadelphia, was burned by the rioters and everything reduced to ashes,

save the wall behind the High Altar, which remained standing; upon it was painted the symbolic Eye of God, with an inscription in gilt letters, 'The Lord Seeth.'

"The fact is all the more extraordinary, that while the wall was blackened by the flames, the devouring element only brought out in bolder relief the inscription and the All-seeing Eye.

"Peace has been restored in Philadelphia since the 10th, but fears are now entertained for our city. Some of the parents have withdrawn their children, others have left them for our greater security, for several nights we kept ourselves in readiness to leave the house in case of attack, but so far the excitement has not broken out into violence. It is the general opinion that danger to us arises only from our proximity to the Cathedral and the episcopal residence, as the Bishop is the special object of hatred to the enemies of the Church. I have not had a moment of fear, for it seems to me that Our Lord will guard us, since we are guarding Him. During those nights, when we were apparently awaiting death, I had not the least dread of it. Whence comes this tranquillity? I am in fear it may be indifference, for I am not prepared to die."

Mother Hardey then alludes to the solemn celebration of the Month of May, by sermons and benedictions of the Blessed Sacrament. "It is a consoling fact," she adds, "that already five of the parishes in New York have introduced these beautiful devotions and have had signal proof of the graces that flow from heaven upon those who pay special homage to the Mother of God."

In this same letter she mentioned her desire to establish a free school for poor children, but regrets that through motives of prudence she believes it advisable to postpone this good work to a more favorable time.

CHAPTER XI.

Transfer of the Academy to Astoria—Purchase of the Lorillard Estate—1844-1847.

In the Spring of 1844 Bishop Hughes tried to secure for the Religious of the Sacred Heart the magnificent estate of Jacob Lorillard at Manhattanville, but negotiations having failed, he advised the purchase of a temporary residence in Astoria.

Mother Hardey writes on the subject to Mother Barat: "Yesterday I went with Bishop Hughes to visit a fine property, situated about two miles from his seminary. He wished to purchase at once, but I begged him to wait until I could obtain your consent. His Lordship says it is an absolute necessity for us to move to the country this year, but we cannot raise money, as we have no property. He desires me to say that if you could borrow money in Belgium, we could pay the interest and return the principal later. We cannot do more than vegetate here so long as we have to pay an annual rent of $2600. Besides the health of the religious suffers greatly in the Summer, and the school diminishes one-fourth from the first of May to the first of October."

Mother Barat readily consented to the purchase of a country residence in Astoria, and at the close of the annual retreat, given by Rev. Father Barbelin, S. J., Mother Hardey started with her daughters for their new home. She left a few of the religious in the city until the following Spring, when she closed the Academy and opened a day school in Bleecker Street.

It is pleasant to record that the Houston Street convent was purchased by the Sisters of Mercy in 1848, and became known as Saint Catherine's Convent, or Academy of

Our Lady of Mercy. That was subsequently abandoned and the whole neighborhood is now given over to business.

"Ravenswood," as the Astoria property was called, was a commodious dwelling of the Colonial style, pleasantly situated between the East River and Long Island Sound. The grounds, though small, presented a picturesque variety of natural and artificial beauty, while a thriving garden and orchard furnished vegetables and fruit in abundance.

The first Mass was offered by the parish priest on the 3rd of September, 1844, and on the following Sunday, Feast of our Lady's Nativity, he invited the congregation to accompany him to the convent, so that the religious might not be deprived of the Holy Sacrifice. The vestibule was converted into a temporary chapel, and about eleven o'clock priest and people arrived. Clustered around the porch and out upon the lawn, these good people assisted with remarkable devotion at the Sacred Mysteries. It was a scene never to be forgotten.

The boarders from Houston Street arrived the next day. They were delighted with their new surroundings and welcomed with joy their new companions. The novices were equally pleased with their little Nazareth, as it was called. For their greater seclusion, and to promote habits of silence and prayer, a small addition to the main building was erected for their use. "When we took possession of it," writes one of the novices, "we felt as if we had entered a palace. Our Mother was there making everything suitable for her children. Before leaving us that first evening, she gave us her blessing and confided us to the care of Saint Michael. Her confidence in the great Archangel was not misplaced. Some weeks later, Madame Dumont, our Mistress, called suddenly from her room, left a lighted candle on her desk. A wonderful mark of the Divine protection awaited her return. Her bed curtain had caught fire and was totally burned, while everything else in the room remained untouched by the flames. We attributed this strik-

ing preservation to the strong faith with which Mother Hardey had appealed to the protection of Saint Michael for us and our little frame building."

Shortly after this event Madame Dumont left for France, and in spite of her numerous occupations, Mother Hardey assumed the entire charge of the novices. She taught them even more by her example than by her words. "In the life of our Mother," writes one of the novices, "we had the lesson of unselfishness constantly before our eyes. During our three years residence at Astoria, she never had a room for her own use. Her desk was placed in a corner of the pupils' dormitory, and there she spent a large part of her day writing letters and attending to the business of the house. Her bed was a cot which was carried to a classroom at night and removed the next morning.

"When the weather was cold she used to go up to the garret where her daughters slept, to assure herself that they had sufficient covering and frequently she brought up hot bricks for those who suffered from cold feet."

Mother Hardey's instructions to the novices were based upon the recommendations of the Mother General. "I beg my good mother Aloysia," writes Mother Barat, "to exercise her Novices in the solid virtues of the Institute. We cannot ground them too much in the practice of humility, abnegation, mortification and forgetfulness of self. If these virtues are not familiar to them, we labor in vain. Believe me, it is better to have fewer in number and better religious. Imperfect Professed do more harm than good. Is not this your experience also, dear Mother? Labor then, my daughter, to form your young people to the love of Jesus Christ and to the practice of humility. Remember your retreat at 'Les Anglais,' and try to imprint that type of perfection in all hearts. Anything else is only froth, without consistency and therefore not durable."

Mother Hardey showed the same maternal interest in the welfare of the pupils, entering into all their joys and

sorrows, but never permitting a grave fault to pass unnoticed. She governed by kindness, tact and patience, and she was accustomed to tell her daughters that in the formation of minds and hearts gentleness is more efficacious than severity.

As the school increased in numbers, the pupils developed those domestic characteristics which are precious for them in after life. A spirit of charity was manifested by their zeal in sewing for the poor, and especially for the orphans. The toil of nimble fingers and the fruits of generous sacrifices were always presented to Mother Hardey on her feast day.

We find recorded in the Annals on one Feast of St. Aloysius the offering of one hundred complete outfits for the orphans under the care of the Sisters of Charity. An artless piety seemed to preside at their recreations. They had great devotion to St. Francis Regis, the patron of the house, and they appealed to his intercession in every need. One day in the late autumn, during their ramble in the orchard, they espied a solitary apple on the top of the tree. They tried in vain to dislodge it, then they invoked St. Regis, but the apple remained immovable. The next day their efforts were renewed and their invocations often repeated, but without success. At last one little girl knelt down and addressed a fervent prayer to their holy patron. A moment later the apple fell at her feet. Joyfully, she proclaimed the glory of Saint Regis. "But why did he not give it to you yesterday when you prayed to him?" questioned the Mistress. "Oh, Madame," replied the child, "it was only just now that I prayed to him in my heart!" Mother Hardey often related this incident and never failed to remark that "it is only the prayer of the heart that reaches Heaven."

In the early part of December Mother Hardey received the painful news of her mother's death, which occurred on the 23d of November, 1844. With her customary self-for-

getfulness she tried to hide her grief from those around her. One of her daughters, noticing her grave countenance, ventured to ask if she had received any bad news. "Yes," she answered, "I have heard of my dear mother's death, but do not mention it until after the recreation, as it would sadden the community."

We quote the following tribute to Mrs. Hardey's worth from the pen of a lifelong friend: "The qualities of Mrs. Hardey were of a high order, and her example was a rich inheritance to her family and friends. It was said in her obituary notice that 'in intellect and worth she towered above others of her sex.' This was not an exaggeration. In the judgment of many who knew her well, she was not equalled even by her gifted daughter."

The autumn of 1845 brought another severe trial to Mother Hardey in the death of Madame Hogan, her companion from St. Michael's to the New York foundation.

Writing to Mother Barat of her visit to McSherrystown, she says: "I found Mother Boilevin so exhausted that I felt obliged to give her the help of another mistress in the school. Notwithstanding our dearth of subjects, I have sent Madame Decailly to McSherrystown, and have promised that as soon as Madame Hogan is able to travel she will follow her, yet it is almost impossible to do without these two good sisters, for they are the most devoted Mistresses in the school."

This letter was resumed October 6th: "I had written thus far, when dear Madame Hogan was taken with a severe hemorrhage and I feared she would die before receiving the Last Sacraments. After Extreme Unction had been administered she grew better and the physician pronounced her out of danger. As she continued to improve, I left two days later for Philadelphia, where I had an appointment to meet Bishop Kenrick. I had scarcely set out on my journey when our dear invalid was seized with suffocation, and the next morning she breathed her last sigh, repeating in trans-

ports of love, 'Oh, how good it is to die a Religious of the Sacred Heart.'

"Only those who witnessed the devotedness of this heroic soul can realize the void which her death leaves in our ranks." Madame Hogan was deeply mourned by all those who had come within the sphere of her influence.

We find in the journal of the Ladies' Children of Mary, the following entry: "Resolved, that as a mark of respect to Madame Hogan, our regretted friend and counsellor, black ribbon shall be worn on our medals for the ensuing six months."

Shortly before her death, Madame Hogan had been urged by one of her sisters to be more prudent in regard to her health, as there was no one to take her place. "When our Lord takes me," she answered, "He will send one far more useful than I have ever been!"

Her words were fully verified. A few days after Madame Hogan's death, a distinguished convert of Bishop Hughes, Miss Sarah Jones, entered the Novitiate, and for over forty years Mother Hardey found in her not only a loyal, devoted daughter, but a most efficient aid in every department of her administration.

In 1846 the Convent of Saint Jacques in Canada was beset with difficulties which required Mother Hardey's personal solution. The boarding pupils from Montreal had become so numerous that they occupied nearly the entire building, which had been erected for the children of Saint Jacques. These latter, to the great displeasure of the villagers, were located temporarily in an adjoining house. The saintly Curé, Monsieur Paré, tried in vain to appease his angry flock. They were in open revolt against him when Mother Hardey arrived. She listened with kindly interest to their grievance, acknowledging that they were justified in their protests, and calmed them with the assurance that the boarders should be removed without delay.

She purchased property at Saint Vincent, Ile Jesus,

which was at a more convenient distance from Montreal, and established the boarding school there.

On her return to Astoria, Mother Hardey tried to obtain for the pupils the blessing of a spiritual retreat. Bishop McCloskey, who was confessor at the convent, applied to the Jesuit Fathers, but without success. The pupils began a Novena to Our Lady of Sorrows at the suggestion of Mother Hardey, and on the last day of the Novena she received a letter from the good Bishop offering to give the retreat himself. Needless to say, the favor was accepted with joy and gratitude.

The zealous Bishop took so deep an interest in the success of the good work that he not only read over the children's resolutions, but added some words of counsel and encouragement in their notebooks. More than forty years later, one of the retreatants had still in her possession the notes of that retreat, and to the surprise of the Bishop, then our first American Cardinal, she, a professed Religious of the Sacred Heart, showed him the words of advice and warning which he had written for her.

Another item of interest in the Annals of Astoria, is the organization of a society to provide for the needs of poor churches. A letter, describing a similar enterprise carried on in the Convent of the Sacred Heart in Metz, awoke in the pupils a desire to emulate their sisters in Europe. Mother Hardey encouraged the project to open a bazaar for the purpose of realizing the funds necessary to purchase materials. The result was that at the Distribution of Premiums July 21st, a generous offering of vestments and altar linen was presented to Bishop Hughes and his Coadjutor, Bishop McCloskey, for the benefit of their country missions.

Joys such as these were not without alloy for Mother Hardey, as we learn from the correspondence of those days. Experience has proved that the work of education is not only a difficult, but also an ungrateful task, for the reputation of a convent school depends upon the bearing of its

pupils within and those who have already passed beyond its walls. Yet their conduct is not always a fair test of the influence exerted over them within the sacred enclosure.

Many who have been trained to faith and piety, on leaving their convent home yield to the allurements of the world and forget the lessons learned in childhood. Others, remaining but a short time under the influence of religious teaching and little affected by it in their worldly life, throw discredit on the school where they had been only passing pupils.

Unfounded reports of the worldliness of former pupils and of too progressive a spirit in the school of Astoria, reached Mother Barat and caused her to send words of warning to Mother Hardey. "In my recent letter," she writes, "I was obliged to tell you of the complaints made of your school. I hope you will understand that I mention them only because of the interest which I take in you and yours. On account of its high standing, your house should be the type and model of all the others, especially as regards the class of pupils, the solidity of the education given and the formation of the Mistresses. What are arts and sciences but dust scattered by the wind, compared with the solid virtues which we should cultivate in the hearts of our pupils. Even if we did not take into account the greatest of all interests, the salvation of souls, do we not see that the most superficial persons will prefer a modest, retiring, industrious woman to a brilliant prodigy who seeks only pleasure and the gratification of her vanity?

"Do not give yourself either peace or rest until you have succeeded in making your Mistresses models of the true religious spirit and living examples of the principles which they should instill into the hearts of their pupils."

Mother Hardey's reply is characteristic of her humility and readiness to submit cheerfully to the voice of authority. "My Venerated Mother:

"I have this moment received your kind letter of April

18th and I thank you a thousand times for all you have told me. Though your reproaches have wounded my heart, I believe I am able to say that they have been received in the same spirit which dictated them. I would not wish on any account to be left in ignorance of the charges brought against me. I fully understand how destitute I am of the qualities necessary for my responsible position, and I am persuaded that another would do far better in my place. However, I know that it is only by recognizing my mistakes that I shall be able to correct them. How could I object to hear them from you, my Mother, to whom I have belonged for over twenty years, and who must know better than any one else my incapacity and unworthiness. I am willing to receive observations from any source, how much more readily then from you, whose duty it is to point out my faults."

Mother Hardey then explains in her own frank, simple way, that certain changes have been introduced in order that the regulations of the boarding school might be made to harmonize with the classes of the day scholars. Other points of discipline, and the introduction of higher branches of study in accordance with the needs of the times, she showed to be in perfect keeping with the Society's educational methods, which, without being altered in essentials, are susceptible of adaptation to the claims of every country.

Through the pen of her secretary, Mother Barat hastened to send the assurance that the explanation was perfectly satisfactory. Mother Hardey wrote in reply:

"Mother Cahier's kind letter of July 24th awaited me at the close of my retreat, during which I had made the sacrifice of your esteem and confidence, as your last two letters had caused me to believe I had forfeited both. You may then picture my joy and gratitude on learning that you have sanctioned all I have done for the welfare of the souls confided to my care."

She then adds a message from Bishop Hughes: "His

Lordship made me promise to give you this message. He begs you, by venerated Mother, not to believe all you hear about his house of the Sacred Heart. He assures you that if anything goes wrong he will be the first to tell you. He says the complaints about our pupils are untrue; that, on the contrary, everyone remarks the good qualities they possess."

When Bishop Hughes was in Paris in 1846 he called upon Mother Barat, who was highly gratified by all he told her of the school in Astoria, as we learn from the following letter:

"PARIS, 15 MARCH, 1846.

"DEAR MOTHER AND DAUGHTER:

"Your venerated Bishop has kindly offered to take all our commissions and to be the bearer of this letter, which must be brief, as I leave to my secretary to reply to your business questions, and I count upon Monseigneur to make known to you the result of our conversations respecting your house.

"They were consoling to me, for we agreed upon every point. His Lordship has a remarkably sound judgment and foresight, as well as a thorough knowledge of business affairs. How happy I should be to have such a guide! This good prelate will provide with true fatherly interest for all your spiritual and temporal wants. We have agreed upon the necessity of changing your present abode, and we have decided to borrow the funds requisite for purchasing a desirable location at 4 per cent. instead of 7 per cent., which you have to pay in the United States. We shall await the purchase of the property before raising the money. Mother Adèle will explain to you our wishes in regard to your own house and the others confided to your care.

"With so much labor and solicitude, dear daughter, it is essential that you keep your soul in peace and faithful to God. Be dependent then upon His Holy Spirit, by the

practice of generosity in sacrificing your own inclinations and in restraining natural activity. A superior should be, as far as possible, a living rule to all her subjects. Be faithful, my daughter, to all these recommendations, and Jesus will bless your efforts and you will thereby procure His glory by your personal holiness as well as by your works."

Bishop Hughes arrived in New York on the 21st of April. Before the close of the day he visited Astoria and rejoiced the community with an account of his interview with their beloved foundress.

The selection of a new location now became the great object of interest to religious and pupils, and having heard that the Lorillard estate was again offered for sale, Bishop Hughes sent his secretary, Rev. James Roosevelt Bayley, to negotiate the affair, and he went himself to Astoria to recommend the community to do violence to Heaven by their prayers. They began at once a Novena of the Stations of the Cross, but the following day the Bishop returned to say that Mrs. Lorillard positively refused to let the property be sold. "Be patient," he said, "and make up your mind to remain here for another year." His Lordship was discouraged, but Mother Hardey's hope never faltered.

To a religious who said it would be tempting Providence to go on with the Novena, Mother Hardey replied: "God is more powerful than His creatures. Let us put our trust in Him and continue our prayers."

Almost immediately after the Novena the property was again advertised for sale, but the price set upon it, $70,000, was a sum far beyond Mother Hardey's reach.

After calculating her resources and consulting friends willing and able to help her, she found she could only offer $50,000. It was emphatically refused, but Mother Hardey was not yet discouraged. With all the strength of her lively faith she turned for aid to our Blessed Lady. Within the space of three days twenty thousand "Memorares" were recited by the religious and pupils, and, on the

evening of the third day, their prayers were granted by her who is "never invoked in vain."

Not only did the Lorillard heirs declare their willingness to sell for $50,000, but they even added to the original property twelve acres of land adjoining it.

When Bishop Hughes announced the good news, heartfelt thanksgiving and a grand "Magnificat" resounded in the little chapel of "Ravenswood," for this visible proof of Divine love given to fervent confidence in prayer.

The removal from Astoria took place on the 17th of February, 1847. The pupils refused to go home during those days, so eager were they to share with their mistresses the pleasures and privations of their installation at Manhattanville.

CHAPTER XII.

EARLY DAYS AT MANHATTANVILLE—LETTER OF BISHOP HUGHES—DAY SCHOOL IN NEW YORK—1847-1849.

A more beautiful place could hardly be imagined than "Manhattanville," as the Lorillard estate was called, after it passed into the possession of the Religious of the Sacred Heart.

It was situated upon the brow of an elevation about one hundred and sixty feet above Harlem Plains on one side and the banks of the Hudson on the other. The grounds were remarkably picturesque. Secluded walks, lofty rocks crowned with verdure, thick woods traversed by narrow paths, like Indian trails, smiling lawns and handsome parks all combined to throw a charm around the spot, now consecrated to the interests of religious education.

The pupils came in bands from Astoria and were enthusiastic in their joyful appreciation of their new home. The first care of the religious was to provide for the comfort of the children. For themselves they gladly accepted the privations inseparable from a foundation.

"Our arrival at Manhattanville," writes one of the novices, "marked an epoch in our community life. Our numbers were few, our labors manifold, and even in the beautiful Lorillard mansion we felt that we were the true daughters of 'holy poverty.' The hall outside the kitchen served for our refectory, a couple of boards answered for tables, while a box often supplied the want of a chair. Bishop Hughes, who came almost daily, was much amused by our improvised furniture, and he marvelled at our ingenuity in turning everything to account. He was especially impressed by the way in which Mother Hardey managed to reserve for herself what was most laborious and inconvenient. 'I never see her,' he remarked to one of the reli-

gious, 'without broom or brush in hand, and she is always the same, whether in the kitchen or in the parlor. Truly your Mother is one in a thousand!'"

The Bishop's words found an echo in the hearts of her daughters, for it was their happy privilege to witness daily examples of those admirable virtues of which the Bishop had only a passing glimpse.

In the neighborhood of Manhattanville were many poor families upon whom Mother Hardey began at once to exercise her charity. Since their arrival in New York the work of the religious had been restricted to the Academy; now they were about to add the one dearest to the heart of the members of the Society, the gratuitous instruction of poor children.

Mother Hardey converted a commodious stable into a schoolhouse and appointed two of the novices to teach the classes. In a short time the good work prospered. She visited the classes from time to time and encouraged both Mistresses and pupils. Every effort made was sure to receive her commendation. At the end of the school term she presided at the closing exercises, which were necessarily crude and therefore disappointing to the young Mistresses, who hoped for better results; but their Mother evinced unfeigned delight while listening to the simple recitations and songs of the children. After distributing the rewards, she noticed several little girls looking disconsolate because they had received nothing. The kind Mother could not let these little ones leave with downcast hearts. She had anticipated the trouble and provided for it. Drawing from her pocket a package of highly colored pictures, she called the children to her, one by one, then asked the Mistress to mention some effort made by the child, in order that she might receive a picture, either as recompense or encouragement.

The families of the children were likewise the objects of her solicitude. Work for the parents, clothes for the children, medicines for the sick, all the needs of the body, but

more especially the needs of the soul, claimed her time and assistance. Her charity soon became proverbial in the village. "If a poor woman called to see Reverend Mother," one of the Sisters relates, "I was sure to find that some of her clothes or bedding had disappeared. I tried to keep a piece of carpet under her desk during the winter, but every few days it was missing. At last I complained to Reverend Mother that there was not another piece to be found. She quietly answered: 'I am so glad, Sister, now your fretting will be over.'

"One day a poor woman came with a very pitiful tale. Her husband had pawned her sewing machine and had spent the money in gambling and drink. Mother Hardey advised her to bring her husband to see her when he was sober, but the man refused. She then wrote him a note, stating that she wanted to see him on business. He came, very much abashed, but the good mother put him at his ease by inquiring about his trade, his aptitude for manual work, promised to secure a situation for him, and then broached the subject of his religious duties. He acknowledged that he had not been to the Sacraments for years, but he would make his peace with God as soon as he was prepared to go to confession.

"A few weeks later the prodigal received Holy Communion and Confirmation in the convent chapel, and, true to her word, Mother Hardey found him employment by getting him to attend a little fancy store which she advised his wife to open, and for which she advanced the sum of fifty dollars to make the necessary purchases.

"From that time the man became a model husband and father. The business venture was a success, and some years later the couple purchased a fine farm, where they continued to prosper and where they have brought up a large family in the fear and love of God."

But the work of charity dearest to the heart of Mother Hardey was the care of a little band of orphans, the chil-

dren of Irish immigrants who had died of the cholera on reaching New York. The opportunity soon presented itself and was a consequence of the difficulties which had arisen between Bishop Hughes and the Emmitsburg superiors of the Sisters of Charity. On account of the misunderstanding he asked Mother Hardey to take charge of these children pending the settlement of the questions at issue. She was far from suspecting that this act of charity, in deference to the Bishop's request, would give rise to suspicion and accusations against herself.

When the New York Sisters of Charity separated from the Mother House at Emmitsburg, which had become affiliated to the Paris Congregation, it was noised abroad that Mother Hardey would soon effect a similar separation of the American branch of the Sacred Heart. Rumors to that effect were set afloat and reached even the ear of the Mother General, who was the first to communicate them to Mother Hardey, of whose loyalty she never doubted. How deep was the suffering caused by the charge we may infer from the letters of Mother Barat at this period. "Continue, my daughter," she wrote, "to unburden your heart by confiding to me all that grieves and troubles you. It is not right for you to keep your sorrows to yourself! I understand you perfectly and I am thoroughly convinced of your attachment to the Society. You must forget what has occurred, and remember, dear Mother, no good can be accomplished save by and with the Cross."

We find Father Barelle writing to her in the same strain. "Who is there without the Cross? Happy the souls that know how to appreciate and love those which Jesus presents to them, in order to draw them more closely to Himself! Be of the number, my daughter, and make no distinction between one cross and another. See in each of them 'a gift of God,' a precious stone from Calvary, a message of grace, an efficacious means of growing conformable to Jesus and one of the rays of his greatest glory."

We can give nó better refutation of the calumny circulated about Mother Hardey's projected schism than by quoting the following passage from the pages of her French biography: "It will always be Mother Hardey's crown and glory that she was exhaustless in her efforts to strengthen and maintain the bonds of unity between our houses in Europe and America. American by birth, and American in heart, she had nevertheless acquired in a high degree from those who trained her to the religious life the spirit which characterized the Society in its infancy. Powerful by her sterling virtues and splendid character, her dignified bearing and attractive manners, she made use of these gifts to maintain in all its integrity the spirit she had received and to transmit it to future generations of her religious family."

Towards the close of 1847, revolution broke out in almost all the countries of Europe and in many places the Church was fiercely assailed. As usual, the Religious Orders came in for the first attack. The Society of the Sacred Heart had its share of trouble and its members were expelled from their convent at Montet, in Switzerland, and from five others in Italy. But an All-wise Providence drew from it all a blessing for the Society in America, for in providing homes for the banished nuns, Mother Barat thought of her houses in the New World. "Six of our Sisters," she announced, "are going to New York. Six others will soon follow. When light is withdrawn from one country it passes into another."

The refugees were received by Mother Hardey with that genuine cordiality which proves, that if earth is an exile, the Religious of the Sacred Heart find a country, a home and a Mother in every convent of the Order.

Among the exiles were two whose names are intimately associated with the early history of Manhattanville, Madame Trincano, whom Mother Barat had appointed Mistress of Novices, and Madame Tommasini, a young aspirant, who had suffered much during the sad scenes of the revolution in Turin.

Mother Trincano could not speak English, but it was no obstacle to her efficiency as Mistress of Novices. Her instructions in French were translated fluently by one of the novices, and even the recreations, which were carried on in two languages, lost nothing of their interest and gayety.

Eager to secure for her novices the advantage of greater seclusion than the boarding school afforded, Mother Hardey fitted up for their use a small stone dwelling on the grounds, known as "the cottage." "That dear little Novitiate," writes a novice of those days, "was a true Nazareth, where we tasted all the happiness that comes from poverty and holy obedience. A beautiful park, bordered by trees, was our recreation ground, and there we felt as secluded from the world as were the ancient solitaries of the Thebaid. The hours passed in that lovely spot were brightest when Mother Hardey was present. Her conversation raised our hearts to God, and when she left us we felt disposed anew for prayer."

"Bishop Hughes often came to see us," writes another. "We celebrated his first visit with poetry and song. He asked for a copy of our verses, declaring that he would deposit them in the archives of the Cathedral. Once, as he walked with us on the grassy slope in front of the cottage, I presented him with a wild flower, saying, 'Monseigneur, here is "Jack in the Pulpit!"'" Assuming an injured air, he exclaimed: '"Jack in the Pulpit!" Well, Madame Tenbroeck, I did not expect such a slur upon the oratory of John Hughes!' My great confusion was a source of merriment to him and my novice sisters."

"So many joys centered in our cottage home that we left it with regret, when our Novitiate was established in the convent. I well remember the day we took possession of that new abode, and also Mother Hardey's bright smile, as she showed us our pleasant rooms and simple furniture. She took special pleasure in calling our attention to the set of French straw chairs, a gift from our Mother General."

1 Old Convent, Manhattanville, N. Y.
2 Chapel at Manhattanville

Mother Barat's letters show the interest she felt in these novices. Seeing in them her religious family of the future, she insisted upon their formation, according to the true spirit of the Institute. "Pay special attention to the novices," she wrote to Mother Hardey. "See that from the very beginning they strive to acquire solid virtue. Teach them to practice mortification and detachment. Unless they aim at becoming interior, they will be only counterfeit religious, and then how incomplete will be their own perfection and how little good will result from their ministry with souls."

Manhattanville was hardly established upon a solid basis when its prosperity seemed to be menaced by an unexpected event. A beautiful property, midway between the city and Manhattanville, was purchased by Bishop Hughes for the Sisters of Charity, who were to start a school there. The friends of the Sacred Heart became alarmed and urged Mother Hardey to remonstrate with the Bishop. She refused, saying the field of labor was large enough for both institutions, and, that in the work of saving souls, it matters not whether Sisters of Charity or Sisters of the Sacred Heart were to be the laborers. Mother Barat expressed her fear on the same subject to Mother Hardey in the following lines: "What is the meaning of this report which has reached me, my daughter? Can it be possible that your Bishop, who has always been so devoted to your interests and who urged you to incur the great expense of your recent purchase, has established near Manhattanville a school similar to yours, and at a more moderate pension, thus leaving you but little chance to prosper? I acknowledge that I am greatly surprised at this unexpected turn of affairs. What will become of your establishment and what do you propose to do?" Then, lifting her thoughts above earthly cares, she continues: "O, my daughter, we must grow strong with the strength of Jesus Christ, uniting ourselves so closely to His Divine Heart that no one can reach us

without touching that Divine Heart Itself! Let us then despoil ourselves of what is purely natural, in order to clothe ourselves with Jesus Christ."

It was probably this letter which determined Mother Hardey to make known her apprehensions to the Bishop. His Lordship's vindication is best expressed in his own words:

"New York, November 22, 1847.

"Dear Madame Hardey:

"I regretted the other evening that the lateness of the hour did not allow me to hear from you and to say to you all that I would wish in reference to the situation and prospects of your Community. Not knowing when I may have another opportunity of conversing on the subject, I prefer writing down leisurely what I would wish you to regard as my opinion in the whole matter. I was much afflicted to perceive that for the first time you appeared to be downcast and despondent in reference to your prospects. I was equally pained in perceiving that I also, in your thoughts, was regarded as having contributed to the cause of your depression by having allowed another Community to establish a school on terms and in circumstances prejudicial to your success. It appears that such an impression has been made on the mind of Madame Barat, your Mother General. I should have been sufficiently afflicted at your depression and discouragement without having learned that I myself was looked upon as having been the cause.

"I state the case according to the impression which the brief conversation I had with you has left upon my mind, and I only regret that if unknowingly I have contributed to such a result I was not advised of it at any period during the progress of what has been accomplished. I know that from the day when I invited the Religious of the Sacred Heart to this diocese I have been loyal and, in good faith, zealous for their success, and, unless awfully mistaken in my judgment, true to their interests. I may say at the

same time that in great things, as in small things, the Community has been all that my heart could wish; that they have already done much for the good of religion, and are destined with God's blessing to do still more; that I see no reason for despondency, and that I am now as sanguine of their success as I have been at any time since their coming to this diocese. At all events, I look upon myself as having, so far as depends on me, adopted your Community as the first school for Catholic education in this diocese, and so long as I live you must not allow yourself to give way to gloomy apprehensions, whatever discouragements you may experience from other causes, for I consider myself bound to see that your house shall not go down, whilst I am able to sustain it, and that in any event we shall stand or fall together.

"Now permit me to say that I think your apprehensions are entirely unfounded. As I feel a little mortified that Madame Barat should have come to any conclusion reflecting upon me, without having first given me intimation of the grounds of it, I think it proper to take a retrospective glance at what has occurred since you came to the diocese.

"When Madame Galitzin arrived here it was deemed most expedient to commence in the city, and the price of tuition was put at rather a high rate, with a view at once to secure the attendance of what are called the better classes, and at the same time not to injure the other schools, and not to provoke their hostility. Afterwards the health of the religious required a change of air, and the place in Astoria was purchased. It was not a desirable acquisition, but perhaps the best that could be procured at the time and under the circumstances. When the opportunity presented itself I urged the acquisition of your present property, and I am grateful both that I prevented other purchases, which would not have been suitable, and that this, which by all testimony and agreement of opinion is for your purposes the most desirable, has been secured. In

recommending this, however, either to yourselves or to your Mother General in Paris, I did not disguise the weight of the undertaking, nor the expense which for some time it would involve.

"As regards your immediate prospects, and above all the economy of your establishment, for the present time, either of the other places would have made your income and your expenditure more in proportion to each other. But ultimately you would have to abandon both. Certainly you have three times the quantity of land which would be necessary for you. But, on the other hand, it will rise in value from year to year, and after the railroad along the Hudson shall have been completed it will be in your power to dispose of as much of it as you wish, and at a very enhanced price.

"Again, your expenses of the past year have been necessarily greater than they will be for any year to come. It is not in my opinion, therefore, the diminution of your school, so much as the increase in your expenses over and above your income, which has caused you to be alarmed.

"As regards the existence of another school, I persist still in the opinion that it cannot interfere in any way with your success."

Here the Bishop gives his reasons for this opinion, and after dwelling at length on the subject, continues:

"Certainly, I would not sanction anything which I could reasonably suppose would be to your detriment. I think I may appeal to yourselves to say whether I have left anything undone since you have been in the diocese to aid you and to co-operate with you in the establishment of a religious educational institution, which has been already and I trust is still destined to be for many generations a blessing which the Catholic people are, alas! themselves but too slow to appreciate. Yet, for my own part, I do not see the slightest reason for discouragement."

The Bishop then refers to some changes in discipline

which might prove advantageous, such as public entertainments, distribution of premiums; literary disputations in presence of parents, etc., at which he says he always presides with genuine pleasure.

"There is only one other topic to which I shall allude. You know that I have never been in a situation to aid you from any resources of my own. You know, also, that I have never advised or encouraged any means which would indicate that you were restricted or, at least, so limited in your resources as to require aid from the well disposed of our Catholic population. In this country I feared that such a course would react injuriously on your Institute, and hence both here and in France I have held the same language, especially in reference to your present purchase. Nor has anything occurred to alter my views on this subject. If your superiors can only have confidence enough to aid and sustain you in reference to any temporary deficiency in your income, or to any necessary improvements which you may require in your buildings, I shall guarantee that you will be able to refund such advances. If they do not, but are willing that I should make known in such way as to enlist the sympathy of the charitable in your behalf, I shall pledge myself again that it will not be necessary for you to ask any aid from abroad. But at all events, I beg you never to allow your courage to fail. There is no reason for it, and even if there were, the Church cries out every day, in a sense which religious persons above all should understand, 'Sursum Corda!'

"I fear I have fatigued you by this long epistle, which I would have said to yourself in substance, if my last visit had not been so late in the afternoon as to require the curtailment of the conversation.

"Recommending myself to the prayers of the Community, I remain,

"Faithfully, your father and servant in Xt,

"JOHN HUGHES, Bishop of New York."

Happily this letter is one of the few found among Mother Hardey's papers. We may well believe that it gave her new courage to pass through the many trials and hardships which she had to endure before Manhattanville reached the height of prosperity to which she raised it.

"During the early years at Manhattanville," writes one of the religious, "our Mother's work and cares were almost beyond endurance. Some were more ready to criticise and thwart her projects than to aid her in executing them. Alone, and in silence, she carried a burden which one less courageous would have thrown down in despair. But it was not in human aid or sympathy that she sought strength and courage. Many times during the day, and late at night, might she be seen near the Tabernacle, in loving colloquy with the Heart of Jesus, to promote whose glory she counted as nothing her own suffering and fatigue."

The letters of Mother Barat give us an idea of the almost incredible labors of Mother Hardey, as well as of the many and varied trials which caused her to sow in tears what those who have come after her have reaped in joy.

"Try, my daughter," writes Mother Barat, "to divide your occupations among your subjects. However gifted a Superior may be, she cannot do everything herself. Appoint Mother Trincano assistant as well as mistress of novices. During your absence from Manhattanville let her be superior *par interim*. Can you not find some one to whom you may confide the care of the treasury, or at least one who can assist you in this department, for I see the necessity of your keeping the title of treasurer and superintending the temporalities of the house. Notwithstanding your occupations, I believe it advisable for you to continue to direct the school and to correspond with the parents of the pupils as much as possible; but you should have at your service a reliable Mistress, who can replace you in maintaining order and in attending to the numerous details of the government, for both teachers and pupils."

But anxieties of a graver nature than the multiplicity of her daily duties often weighed upon Mother Hardey. Debts had to be paid, and the funds were often lacking. One of her daughters writes: "A note of $1500 was due on a certain day and our Mother had not wherewith to redeem it. As ever, her trust was in the Hearts of Jesus and Mary. She appealed to the fervent prayers of the Community and novices to obtain the required amount. Deep was our gratitude to God, when a few days later Mother Trincano told us that the old place at Astoria had found a purchaser, and the first payment would be exactly $1500. The dear Mother was radiant with faith and joy. As for Mother Hardey, she remained until a late hour that night before the Tabernacle, thankfully communing with Him who had so mercifully come to her aid. A little later a sum of $1000 was needed, and again we were asked to pray, as the consequences would be serious if the payment was not made when due. Needless to say, we redoubled our fervor. The eve of the important day came, and with it the answer to our prayers. A Cuban gentleman, before leaving for Europe, handed Mother Hardey $1000 in gold, as a deposit for the pension of his children, telling her to use the money if it could be of service to her. We all looked upon this as a marvelous protection of Divine Providence. Mother Hardey said nothing, but the expression of her countenance plainly indicated the emotions of her heart."

After the transfer from the city to Astoria the day pupils, as we have seen, were removed to Bleecker Street, but the house was closed after a year, to the great regret of the Bishop. In February, 1848, he pleaded for the reopening of a day school in the city, and, with Mother Barat's consent, 134 Bleecker Street, another dwelling was rented, and before long a large number of pupils were admitted. It was a convenient place for the work of spiritual retreats, as also for the meetings of the Children of Mary; but while the opening of this house contributed much to the advance-

ment of religion, it added greatly to the solicitude of Mother Hardey. Her subjects were so few in number that she was obliged to assign the charge of the house to a young religious, Madame Sarah Jones, who had but recently completed her noviceship. Mother Hardey, however, reserved for herself the direction of the little family and the superintendence of all that related to the school. She set apart one day in each month for these duties, but pressing business often called her more frequently to the city. These visits became for the zealous superior opportunities for practicing holy poverty. She could not afford to keep a horse and carriage, and even the fare in the Bloomingdale stage was somewhat of a drain upon her slender purse, so she usually availed herself of the butcher's wagon for a drive to the city. As the religious in those days wore a secular costume in traveling it was easy to pass unnoticed. On one occasion, as she was about to leave for the city, she saw a farmer's wagon at the door, and asked the driver to let her ride with him. "But, Mother," exclaimed the portress, "you surely will not ride in that open wagon!" "Why not?" she replied. "With my veil over my face I can pass for the farmer's wife." Then stepping into the wagon she started off with the good man, who appreciated the honor of her company and called for her again in the evening.

"How eagerly we looked for her coming!" writes Madame Jones. "We spent our brightest days when she was with us, and they gave us new strength to work generously when deprived of her presence. We enjoyed to the utmost the evening hours when grouped around her we listened to her precious counsels, and drew from her words the spirit of the Society she loved so much. She never tired of speaking to us of our Mother General, Mothers Eugénie and Murphy, of the early days of Saint Michael's, and we never grew weary of listening. Wishing to prolong those delightful moments, our timekeeper once secretly stopped the clock. The conversation continued, when Mother Hardey was sud-

denly startled by hearing the city clock strike ten! She looked at us with such amazement that the guilty one hastened to confess her fault. 'Never do that again, my child,' was the rebuke gently given, 'or I shall lose confidence in your fidelity.'

"Our little home was the favored spot chosen by our Mother for her annual retreat. The air of solitude which then surrounded her, her recollection and absorption in prayer made a deep impression upon us, and our hearts re-echoed the words of a Jesuit Father who directed her, 'Your Mother is a Saint!'"

With advancing years, Mother Hardey was practicing with ever increasing fidelity the wise counsels addressed to her by Mother Barat towards the close of 1847. "Above all, my daughter, remain in the peace of Jesus, in the midst of your incessant occupations. Do what you can to supply what is wanting, but do not kill yourself. Manage to get some extra time to repair your strength near the Source of Life, for without help from the Good Master you will surely break down. How gladly I would go to Manhattanville, if I were only able! You are always the first in my thoughts, for I desire your perfection; nor shall I be satisfied until you attain to the very highest possible."

CHAPTER XIII.

FOUNDATIONS AT EDEN HALL—HALIFAX—BUFFALO—CEREMONIES IN THE MANHATTANVILLE CHAPEL—1847-1851.

In 1846, Bishop Kenrick asked Mother Hardey to establish a convent in Philadelphia. In reply to her answer that she would submit his request to the Mother General, he wrote: "If you must await an answer from Paris, it is needless to write, for I have promised the Ursulines to accept them if you decline."

Thus pressed by the Bishop, Mother Hardey represented the case to the Mother General, adding: "Although it costs me greatly to act without your authorization, I am at present compelled either to accept immediately or to give up the opportunity of making a foundation in Philadelphia. I have also received a letter from the Provincial of the Jesuits in Georgetown, urging me to comply at once with the Bishop's wishes. After consulting Our Lord in prayer, and asking counsel of friends competent to advise me, I wrote to Mother Boilevin to meet me in Philadelphia that we might together learn the Bishop's views and decide upon the wisest course to adopt."

This letter was followed a few weeks later by another: "The Bishop has consented to await your decision, yet he is so sure of your approval that he made me pledge my word, in your name, that we would transfer the McSherrystown establishment to Philadelphia next spring, but with the proviso that you are to decide whether we shall rent or purchase."

Mother Barat having given her consent, the boarding school was closed at McSherrystown and an academy opened on Logan Square in the Bishop's own residence, which he placed at the disposition of the religious, accepting for himself a few rooms in the episcopal seminary. But

Mother Hardey recognized the necessity of procuring for her daughters a residence in the country, so she began at once to look for a suitable location. The Cowperthwaite estate, situated about ten miles from the city, was offered for sale at a very moderate price in 1847. She purchased this earthly paradise, whose varied beauties won for it the title of "Eden Hall," and confided it to the care of Mother Tucker, the Mistress General of Manhattanville, a woman of great influence and literary ability, as well as of deep and enlightened piety. The most ardent desire of Mother Tucker was to instil into the hearts of her children a practical devotion to the "Mother of Sorrows," and so well did she succeed that even to this day the atmosphere of Eden Hall seems impregnated with it. One evening in May, 1848, during a retreat given by Rev. Father Barbelin, S.J., the pupils were walking through the quiet groves singing the Stabat Mater, just as Mr. George Edwards called to see the superior. He was much impressed by the mournful strains and remarked that their sweet voices inspired love for our Blessed Lady. "Yes," answered Mother Tucker, "they obtain all they ask from our Lady of Dolors." "Well," said Mr. Edwards, "if they can obtain for me the success of a lawsuit now pending, I will give you $3000 towards building a new church." Mother Tucker at once informed the religious and pupils of Mr. Edwards' request and promise, and before retiring that night they recited three thousand Hail Marys. The next evening Mr. Edwards returned to announce the success of the prayers and to make good his promise.

The corner stone of the new church was laid October 30, 1849, by Archbishop Hughes, who also, on November 27, 1851, performed the ceremony of consecration, assisted by Bishop Demers, Bishop Kenrick having been transferred to the See of Baltimore. Two Bishops, forty priests, and a band of seminarians took part in the ceremony, but Mother Hardey could not be present, as she had left for

Paris the previous October. Archbishop Hughes pronounced the little Gothic chapel as the most beautiful in the States. In fact it was the first convent chapel to be consecrated. The sermon was preached by Dr. Forbes at the High Mass which followed the consecration. The ceremonies lasted four hours.

Mother Hardey was actively engaged during the winter of 1848 with preparations for two foundations, one in Halifax, Nova Scotia, the other in Buffalo, New York.

The Church in Nova Scotia had long been struggling for its rights. The penal laws of the eighteenth century had been applied to the British Colonies and as in the Mother Country, the penalty was death for the priest who celebrated the Holy Sacrifice. But faith grew strong in spite of persecution, as the Catholic population increased by the arrival of emigrants from the Old World. Converts were also brought into the Church, chiefly by the labors of the zealous and tireless Bishop Lawlor, and the government closed its eyes to the fact that Catholics were beginning to win over their neighbors. By degrees Catholicity began to be treated with much more consideration. To help on the work Bishop Walsh, the successor of Bishop Lawlor, labored to procure for his flock a social position that would give them an influence for good in society, and on that account he assumed the bearing of one invested with dignity. He put his coat-of-arms on his carriage, and when government officers arrived from England he paid them a formal call and gave a banquet in their honor. The world then began to offer the prelate the homage which it is ever ready to lay at the feet of the great.

After a time, slumbering prejudice was aroused. The Bishop's freedom of action was condemned, and a petition was sent to Parliament to prohibit the erection of Catholic churches in Nova Scotia, but the Bishop was determined to frustrate the designs of his enemies. Having planned to build a mortuary chapel in the cemetery, he had all the

materials quietly prepared, the stone dressed, windows made, and when all was ready he fixed the day and five hundred mechanics assembled before sunrise to begin the work. Even the women took part in the enterprise, for they cooked and furnished the meals for the laborers. Strong hands and willing hearts speedily accomplished the task. Between the hours of sunrise and sunset the modest shrine was built, the earth was carted away, and the church was enclosed by a strong palisade. It received the name of the "One Day Chapel." The dreaded prohibition never arrived and Catholic emancipation was extended to Nova Scotia as to other lands under British rule.

Mother Hardey, with a small colony of her daughters, arrived in Halifax May 19th, 1849. They were received by Bishop Walsh with paternal kindness and conducted by him to the home prepared for them in the beautiful suburbs of Brookside. The house was a frame building, surrounded by three acres of land thickly planted with fruit trees. Everything bespoke the kind thoughtfulness of the Bishop. The rooms were furnished, the cellar stocked with provisions, and a fine bookcase contained many valuable books. But the good Bishop went further. To the useful he added the ornamental. A pious picture adorned each apartment, but what touched the hearts of the religious most deeply was a large painting in their little chapel, representing the apparition of Our Lord to Blessed Margaret Mary.

An amusing incident happened a few days after their installation. As the Bishop in Nova Scotia is called "My Lord," Mother Hardey instructed her daughters to conform at once to the custom. One day the Sister Portress hurried to her room and announced in some trepidation, "Mother, our Lord is here!" Mother Hardey, supposing the Blessed Sacrament had been brought to the house, hastened to the chapel, but seeing no one there she went towards the parlor, where to her surprise and amusement she found the Bishop awaiting her.

Eight days later Our Lord came in truth to take up His abode with this little family, which then numbered five religious, five boarding pupils and eight day scholars. As the house was in the vicinity of a national fort, the children often went to their duties to the sound of martial music.

Before leaving Halifax Mother Hardey installed Mother Peacock as superior, and in words full of unction and encouragement urged her daughters to strive to lighten the burden of their new mother by their cheerful obedience.

On her return to Manhattanville, she wrote the following letter to Mother Barat: "When I left Halifax there were twenty-six pupils in the school, six of them boarders. All the expenses were defrayed by Bishop Walsh, who sent me the receipts on the eve of my departure. The house was furnished, the rent paid, the traveling expenses returned to me, so that the school will have only the current expenses to defray. His Lordship's goodness and generosity are unparalleled. He was kind enough to say that the day of our entrance into his diocese was the happiest day of his life. He was shaving when the news of our arrival reached him; throwing aside his razor he hastened to the wharf to meet us, one side of his face shaven, the other untouched. He conducted us to his own palace, where we spent several hours before starting for Brookside. The first ladies of the city were already there completing arrangements for our reception, so the good Bishop delayed our arrival by taking us to visit the chief attractions of the city and suburbs."

Mother Hardey's letters to Mother Peacock are among the very few we have been able to find, as she required her daughters to destroy her letters whenever she suspected they were being preserved. Her interest in the new foundation is evinced in the following lines:

"My dear Mother:

"I have delayed answering your letter in the hope of being able to send a man to your assistance, but Halifax has

so bad a name that even Moses seems unwilling to emigrate. I am inclined to think, however, that his brother Patrick, who is just as good as Moses, will accept the offer. If so, he will sail with his wife and son on the Cambria. We prefer keeping the orphan until our religious leave, which will be in about a month.

"10 P.M.

"Since the above was written, I have heard from our Irish friends. They cannot leave by this week's steamer. Master Pat, the son, is not expected to live until morning. You will be obliged to wait for your goods, as I do not wish to send them except in the care of some trustworthy person. Madame Thompson has purchased the articles you desired, and as she does not seem inclined to charge for them, I shall not insist. All here are greatly interested in Halifax. The altar linen was given by ladies and children expressly for your chapel. The candelabras are a present from Saint Aloysius, and you may thank me for them. . . . I feel at times very uneasy, knowing how much you have to do. I hope the Heart of Jesus will watch over you, and give you strength and courage. We can expect consolation from Jesus alone. Let us apply to Him in our difficulties. It is useless to seek assistance elsewhere.

"It is probable we shall commence building at Eden Hall in the course of next month. Mr. Edwards is to give $3000 towards the church. Here the Bishop says we must have ours separate from the addition. It will be in the rear of the old, or present, edifice, something like Bishop Walsh's 'One Day Church.' If Sister Henrietta were here, instead of saying 'our Lord has come!' she would tell us, 'our Lord has gone!' Our Lord has gone down to the children's chapel. Their number having increased with the heat, which was almost intolerable last week, we were obliged to make the sacrifice of the chapel.

"I beseech you, dear Mother, write often. You need not take such pains, nor write so large a hand, but let me

hear everything concerning yourself and your little family. . . . I hope you pray for me. . . . The cocks are crowing! Instead of wishing you 'Good night,' I should say 'Good morning.' I hope you will be able to read my letter."

Another foundation was made in Buffalo in the summer of 1849, in compliance with the repeated solicitations of Bishop Timon, whose letters to Mother Barat pictured in glowing terms a future full of promise. Mother Hardey visited Buffalo with Mother Trincano, who was destined to be the first superior of the foundation. They received hospitality from the Sisters of Charity, and here, as elsewhere, Mother Hardey left the most agreeable remembrance of her visit. Nearly forty years later the venerable Sister Anacharia thus describes her impressions: "Mother Hardey appeared to me the most perfect type of a religious superior. At a glance, one could see that she was born to rule. Her queenly bearing and noble manners were rendered still more attractive by the beautiful simplicity of her amiable virtues. I can recall yet, word for word, her instructions in regard to her meals, on the evening of her arrival: 'Only coffee and bread for breakfast, soup and one kind of meat for dinner, one vegetable and no dessert.' It was easy to divine the delicacy of her motive, for we were ourselves leading foundation life. Before her departure, however, we had reason to admire in her generous gifts what seemed to be the ruling principle of her life, that it is more blessed to give than to receive."

These two foundations, of Halifax and Buffalo, made heavy demands on the community of Manhattanville, as fifteen of the members left for the new missions, and hence we read in the Journal of the house: "The loss of so many of our sisters leaves a void in our ranks not easy to fill. What sacrifices on both sides! We who remain must devote ourselves more than ever to a life of abnegation and labor, while for those who have left us, the pain of separa-

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tion is sweetened by the desire of making the Heart of Jesus known and loved in other parts of our dear America."

The Manhattanville school was meanwhile rapidly growing in numbers, so that a new chapel and additional accommodations became indispensable. "The Clemency of God," says St. Catherine of Sienna, "becomes the servant of those who put their trust in Him!" Mother Hardey's life is a confirmation of the truth of these words. The buildings were begun, and the chapel was completed in the spring of 1850. On Easter Monday a memorable ceremony took place in this beautiful sanctuary. Madame Alicia Dunne and her sister Margaret knelt before the altar, the former to pronounce her first vows, the latter to receive the white veil. A large number of relatives and friends were present. Bishop McCloskey, Fathers Starrs, Loughlin, and several other eminent ecclesiastics were in the sanctuary, while Archbishop Hughes made the occasion doubly memorable by an eloquent discourse in vindication of the monastic state. He congratulated the happy sisters, whom he compared to Martha and Mary, the younger having received, as it were, from the elder, the glad tidings, "The Master has come and calleth for thee." "It has been said," continued the Bishop, "that you are selfish and cold-hearted, that it would have been better for you to have remained in the world, to improve it by your influence and example, and the exercise of various deeds of Christian charity. I answer, for your justification, are you not devoting yourselves to the welfare of the world? Are you not to be engaged in planting the seeds of virtue and knowledge in the hearts and minds of future mistresses of home and society, which will be all the better for the training given by the silent hidden inmates of the cloister? They accuse you of ingratitude to your friends. The accusation is false. Is it not religion that touches friendship with its heavenly flame, and makes it pure by cleansing it from the jealousy and self-gratification that enter into worldly affection?"

His Grace then made a comparison between the phantoms of pleasure that delude the votaries of the world and the unsullied joys that delight the religious, who daily imbibes truth at the fountains of Holy Writ, and in meditation and prayer gazes upon the infinite beauty of God. In answer to the world's question, "Can nuns be happy?" he went on to say: "I venture to assert that the very persons who ask that question are themselves writhing under the sting of hidden anguish, trying to conceal the canker worm that is preying upon their own hearts. Again, the world exclaims: 'How dreadful if they should hereafter regret this step! They cannot leave; they are bound by vows.' Permit me to ask whether marriage is not a vow. Does it not bind you to a comparative stranger? And where did you make your novitiate? Where did you study the character, habits and qualities of the individual selected to be the partner of your life? How many have taken two years to reflect upon the anticipated step? Some take only a few months, others less time, yet no one thinks of inquiring, 'Are you happy?' Those who ask this question concerning nuns have not the heart to understand the joys of religious life. Let history bear testimony to the truth. During the French Revolution the soldiers forced open the doors of convents, thinking they were performing an act of mercy by giving a happy release to the poor starving captives. The doors stood ajar, but the inmates fled like frightened doves around the altar, clinging to the pillars of the sanctuary until forced away by bayonets. If the marriage vow were loosened, how many such doves would there be? The frequent application for divorce gives answer. Yet people pity the inmates of religious houses and ask, 'Are they happy?'"

Having dwelt at length upon the contrast between the life of the secular and that of the religious, the Archbishop concluded by congratulating the happy sisters on having severed the ties which bound them to the things of this world, to devote themselves without reserve to the glory of

the Heart of Jesus and the good of souls. This day of joy for Mother Hardey and her daughters was followed by distressing news from Halifax. Scarlet fever had broken out in the school and carried off two of the children. Physicians pronounced the place unhealthy. The pupils were dispersed. Brookside was abandoned and the community was transferred to another location purchased by Bishop Walsh to be their future home. There were two small cottages on the grounds, and in these the religious started the school again until the erection of the new academy. Mother Hardey wrote at once the following sympathetic letter to Mother Peacock:

"My Dear Mother:

"It would be difficult for me to express what I felt on the receipt of your last letter, containing the news of the death of your dear little Eleanor. I tried to flatter myself that it was one of her cousins who had been taken, not the promising child whom I had the happiness of offering to Our Divine Lord at the opening of Brookside. There is one consolation, dear Mother, that the first and choicest fruits of your school were culled by the Heart of Jesus. Both dear children will be your powerful intercessors before the throne of God. Offer to the afflicted and Christian parents my sincere sympathy, for the sacrifice of such children requires more than ordinary courage. We have been praying for you also, dear Mother, that you may receive strength to bear the Cross generously. . . . You did perfectly right to move and to presume my approval without waiting for an answer. This you must always do in like emergencies. Say to his Lordship that I am extremely sorry to be unable to assist you in defraying the expenses of your new abode. We have been obliged to borrow money at 7 per cent., and at this moment a note of $4000 is due, and I cannot tell where I shall get the money. Mr. Hargous has commenced a railroad to the Pacific which has drained his purse,

otherwise there would be no difficulty. I think it would be well to give up Brookside altogether, if the opinion prevails that it is the seat of the disease. You must, of course, consult your friends. They are your best advisers, and I am inclined to think it a prudent measure. What a blessing that this property could not be purchased. I can say no more to-day, except to assure you, dear Mother, that you are ever present to my mind. Please let me hear from you as frequently as possible. His Lordship shall have a letter."

During the course of this year, 1850, Mother Hardey was made very happy by the return to the Faith of two young ladies who had awakened her deepest interest. Left orphans at an early age, Sarah and Eustace Tracey had been brought up by Protestant relatives, and consequently induced to abandon the Faith in which they had been baptized. Having entered the school at Manhattanville, Sarah, the elder, became a Catholic. A struggle arose between her conscience and her early prejudices, but Mother Hardey's wise counsels and tender sympathy sustained her in the conflict. Yielding at last to her convictions, she begged to make her confession. The Sacrament of Penance filled her soul with a joy she had never known before. "Who can express," she exclaimed, "the wondrous power of those three words, 'Ego te absolvo!' (I absolve thee). How they have lightened my heart of its burden and filled it with peace and happiness." After her First Communion, Sarah returned home, where her beautiful example soon influenced her sister. A few months later Eustace wrote to Mother Hardey: "I try to be good and faithful to the advice you gave me, but I can never equal Sarah. She makes a meditation every day, and in all circumstances is most edifying." In concluding, she expressed the desire to spend Holy Week at the convent, but her last word was an acknowledgment that she was still far from entering the Church. During her visit at Manhattanville she again proposed to Mother Hardey the same doubts that had perplexed her at school. The

patient Mother listened long and attentively, as if she had never heard the story before. Seeing that this soul was trifling with grace, she said gently, but firmly, "Eustace, confession is your stumbling block. Prepare yourself at once, for I will not let you leave here until you have made your peace with God." Light and strength came with these words to the soul of the young girl, who, like her sister, soon found in the life giving sacraments the fullness of joy and peace.

While occupied in doing good to the souls which Divine Providence brought under her personal influence, Mother Hardey continued her mission of comforter to those who looked to her for help in the hour of need. In another letter to Mother Peacock, she says: "I feel deeply the Cross which it has pleased our Lord to send to you, though it may be a blessing for the house, as it was for the dear innocent child who was called to her eternal home before sin sullied her soul. She will no doubt pray for those who taught her to love the Sacred Heart of Jesus. . . . Trials of this kind may cause the parents to withdraw their children for a while, but, believe me, they will never cause the ruin of a house in which God is faithfully served. I regret sincerely having disappointed you and his Lordship in regard to the pecuniary aid you asked. I really did not mean that you should not have the few hundred dollars needed at the present moment, but that for the next two years I could give nothing more. How could it be possible for me to lend you money, when we have had to raise $6000 at 7 per cent.? As I mentioned in my last letter, if we succeed in finding a good purchaser for our 'twelve acres' we shall be able to assist you at once, but not otherwise. His Lordship's telegram never came to hand. I have had only one and that concerning the purchase. I am delighted to hear that you have received a letter from our saintly Mother General. What will you give me if I send you her portrait, or, rather, for having sent it to you? As for the altar linen, I have received

none for you nor for any one else. I fear your box has been lost. Pray to St. Anthony. You shall have everything that has been destined for your pet foundation, though I should say my pet, for so it is generally called by the Buffalo nuns. Deeply interested as I am in your establishment, I must confess that I am equally so in all the others. I do not nor did I ever understand the spirit of partiality.

"If my last letter has not been received, you are not aware of my sister's arrival from Louisiana. Mother Cutts was kind enough to let Bishop Timon have her for his foundation, on condition that I would send some one to take her place. Before I can authorize the use of the History of England please send me a copy, that we may judge of its merits, for, as you are aware, no book can be introduced into the school unless approved. I shall have the arithmetic examined and give you the answer. I would say, however, as Madame Tenbroeck remarked, it cannot be the best, since it is not known in the States.

"I have a favor to ask, dear Mother. It is this: Please spare my eyes and not your paper. Do not cross your writing any more. I will send you a quire of paper if needed.

"Pray for me and believe me ever in C. J.,

"A. HARDEY, R.S.C.J."

CHAPTER XIV.

Foundation of the Academy and Orphanage in Detroit—Mother Hardey Attends the Council of 1851—Foundation in Albany—Cholera in Buffalo—Death of Mother Duchesne—1851-1852.

Among all the foundations which had been organized by Mother Hardey, there is probably none more interesting in its history nor more harassed by perplexing difficulties than that of Detroit. Its origin may be traced to the desire burning in the heart of a zealous missionary, Rev. Gabriel Richard, who had traveled with Mother Duchesne and her companions from New Orleans to Saint Louis in 1818. Their heroic courage and enthusiastic longing to make the Heart of Jesus known and loved in the New World produced a deep impression upon the man of God and inspired him with the hope of seeing them share in his labors in the untilled fields of the Great Northwest. He was never weary of telling his people in Detroit of the brave women with whom he had traveled, whose love for the Sacred Heart of Jesus and the salvation of souls made them ready for every sacrifice. Among those who inherited his desire to see a convent of the Sacred Heart in Detroit were Mr. and Mrs. Beaubien, French Canadians, possessed of a large fortune and full of zeal for the interests of religion, who, after having lost their only child, saw in this affliction a special design of Providence, in wishing them to be father and mother to the orphans and friends to the poor. In order to carry out their designs, they resolved to secure the services of the Religious of the Sacred Heart, and in 1849 they made application to Mother Hardey, offering a fine property for an academy, on condition that a specified number of orphan girls should be supported and educated. Having obtained the consent of Mother Barat to this proposal, Mother Har-

dey completed the final arrangements in April, 1851, and on the 17th of May Mother Trincano and her four companions arrived in Detroit and were enthusiastically received by their kind benefactors in their own home. When they entered the house they found the parlor ablaze with lights, and grouped around an improvised altar of the Blessed Virgin the relatives and friends of the family, waiting to join in the hymn of thanksgiving. Mother Trincano was asked to intone the Magnificat, but scarcely had the singing ceased when Mrs. Beaubien exclaimed: "That's what I call Latin singing! In the Church I could never understand what they were saying, but I have understood you! Mary is indeed triumphant! It is during her month that these good Sisters have come, and I tell you, Antoine, if the devil has any horns left they must be very short now!"

On the Feast of the Sacred Heart the religious and their benefactors assisted at a very fine sermon on devotion to the Sacred Heart. While the discourse was being delivered, Mrs. Beaubien made a running commentary on the speaker's words. "Yes, thanks to these good Sisters, the fire burns! It is you," she said to Mother Trincano, "who have kindled the flame. The devotion to the Sacred Heart remained hidden under the ashes ever since the death of Father Richard. I told the people, and the Bishop, too, that nothing could be done until the good French Sisters would come to spread devotion to the Sacred Heart."

As the house destined for the religious was not ready, a temporary one was rented in order that the orphanage and school might be opened without delay, but in spite of the good intentions of the founders the religious suffered great privations. The necessities of life were often wanting to them, for their benefactors sometimes forgot their promises to them to provide for their needs until an adequate number of pupils should enable them to support themselves. However, the excellent dispositions of the orphans and the wide field of usefulness opened to them compensated for every-

thing. While their pupils were daily increasing in numbers, a storm was gathering which threatened to destroy the mission. The Beaubien heirs protested against the right of Mr. and Mrs. Beaubien to alienate their property in favor of the Sacred Heart, and they instituted a lawsuit against them and the convent. When Mother Hardey was apprised of the litigation she consulted her friend and legal adviser, Mr. Charles O'Conor, then the most distinguished lawyer in New York. He recognized the difficulties of the case, and after much unsatisfactory correspondence on the subject, announced to Mother Hardey his intention of going to Detroit, an offer which, through delicacy, she declined, knowing the loss his own interests might sustain by a prolonged absence, but Mr. O'Conor answered with characteristic brevity, "I need a vacation and I shall take it in Detroit!" After considerable research he found that, according to the laws of Michigan, the act of donation was null. He drew up another paper, but neither explanations nor entreaties could induce Mr. Beaubien to sign it. His obstinacy was conquered, however, by the piety and perseverance of his wife. It was most amusing to hear Mother Hardey relate how the victory was gained. "One day," she said, "Mrs. Beaubien took me to her home, for the purpose of persuading her husband to sign the document. The carriage had scarcely started; then her 'Ave Marias' began. Having forgotten her beads, she counted her Aves on her fingers, pressing them in turn upon her breast, but keeping her mind all the time fixed upon the object of her prayers. She thought and prayed aloud, and the combination was something like this: 'Hail, Mary, full of grace—O Mother, we forgot that important point—the Lord is with thee—I must say this to Mr. Beaubien—blessed art thou among women—there is another point to be remembered—and blessed is the fruit—we must not lose this grand opportunity of procuring the glory of God.' And thus her Hail Marys continued until the end of the drive."

When they met Mr. Beaubien he was greeted with this naive apostrophe: "Antoine, how foolish you are! Do you not see that it is to the Heart of Jesus we are giving our property, and that we could not dispose of it in a better way? I shall require Him to observe the conditions. If He refuses, that is His affair! He is our security. O you foolish man! Do you want these good Sisters to be tormented after our death? When a thing is to be done, let it be done in the right way. How glad we should be that this good lawyer discovered the flaw. That shows his cleverness. Our antagonists think they will have their own way when we are gone. But I know how to catch them. Let us sign the deed and keep the matter secret. They will think we are both very stupid, and when they try to oust these good Sisters, they will show the paper, and then won't they be furious! Don't you see, Antoine, we are doing this for the good Jesus and for no one else?" Such arguments were irresistible.

When the old couple were asked separately by the court whether they had been influenced to sign the deed, "I would like to see any one influence me," said Mrs. Beaubien. "Mr. Lawyer, I have done my own will since I came into this world, and it is with my whole heart that I make over this property to the Society of the Sacred Heart of Jesus."

This good lady, whose honest expressions were the outpourings of a generous heart, usually found her husband willing to co-operate in her charitable undertakings, and if persuasions were needed, we have seen how perfectly she had acquired the art of bringing his will into harmony with her own.

Having settled the difficulties in Detroit, Mother Hardey returned to Manhattanville to prepare for her approaching departure for Paris, whither she had been summoned to attend the Seventh General Council of the Society. She sailed on the 3d of October, 1851, accompanied by Mother Cutts and Mother Sallion and Madame Margaret Dunne,

the young novice already mentioned. This Council had been convened in 1842, but for reasons given in a preceding chapter the Mother General was obliged to adjourn it indefinitely. Two years later she made another attempt to assemble the members, and again in 1848, but the political agitations preceding the downfall of the French monarchy obliged her to defer it indefinitely. Finally, when in 1851 she summoned the provincial superiors, the crisis was pending which converted the second republic into the second empire. Convinced that Paris would be the chief theatre of the approaching revolution, Mother Barat decided to hold the meeting in Lyons. It was one of the most important Councils of the Society. It provided for the promulgation of a decree issued by the Holy Father May 23, 1851, in answer to a petition from the Mother General, which placed, as it were, the last seal upon the Constitutions and government of the Society. The Superior General was henceforth to be assisted in the administration of the general government by superiors chosen to share her authority and execute her plans for the welfare of the Institute. According to the wish of His Holiness, the words vicar and vicariates were to be substituted for provincal and provinces, terms hitherto in use. The Society, numbering at that time sixty-five houses, was organized into ten vicariates, eight in Europe and two in America. The convents in the Western and Southern States were confided to the care of Mother Cutts, and those in the Northern States and Canada to Mother Hardey. It was also decided that a representative of the Mother General should be sent to visit the American houses. Mother du Rousier, the religious appointed as visitatrix, was provincial in Piedmont when the Religious of the Sacred Heart were banished on the absurd charge of having favored the Austrian power. She had gone through the perils of the revolution of 1848, had enjoyed the honor of being caricatured on the stage in Turin and of being burned in effigy on the public squares by the enemies of

faith and of the Religious Orders. On leaving Turin she was appointed Mistress General of the Paris school, and it was while exercising the duties of her charge that she was selected by Mother Barat for her important mission.

After the council in Lyons, Mother Hardey returned to Paris, where she enjoyed the consolation of the wise counsels and familiar conversation of Mother Barat for several weeks, and these restful days prepared her soul for the years of toil and sacrifice that were awaiting her, while they rendered still more painful the parting hour. "The day before our departure," writes Madame Margaret Dunne, "I was helping Reverend Mother to pack the trunks. Several of the Mothers came to her room to say 'Good-bye.' To my surprise, I saw tears in her eyes, for it was unusual for her to show emotion. When alone with her I ventured to ask: 'Mother, why do you weep? Do you not wish to go home? You know how much your own children love you and long for your return!' She looked at me sadly and said: 'My child, you are only beginning your religious life, but if you live long enough you will learn how terrible is the burden of responsibility. If I could be freed from it, how gladly would I obey!' The next morning we went to the little tribune where our venerable Mother Foundress was making her meditation, to ask her blessing on our journey. She took Reverend Mother aside, talked to her for some moments, and when she clasped Reverend Mother in her arms the latter sobbed as though her heart would break."

Mother Hardey gives an account of the voyage across the Atlantic in a letter to Mother Barat, dated March 1, 1852:

"My Venerated Mother:

"Here we are in sight of land, so I hasten to give you the assurance of our safe journey, thanks to the prayers that have been offered, though we have not escaped either storms or accidents. Our Lord permitted the tempest to rage, but

not to harm us, for He was watching over us. For the first few days Mother Cutts and I were the only ones of our party able to be on deck. Mother Gajal was stretched upon her berth, expecting death at any moment! Life and energy, however, returned to her and all the others, but just as we were beginning to enjoy the ocean breeze the steamer suddenly stopped, in consequence of the fracture of the machinery, and we had the prospect of several days delay without moving and the remainder of the voyage to be made with only one engine. This was not very encouraging news for us, for besides the delay we knew our sailing would be dangerous. While repairs were being made we resolved to do our duty by prayer and mortification. We began a novena as a preparation for the Month of Saint Joseph, and promised greater fidelity to the preparation and fulfillment of our spiritual exercises during the remainder of the journey. In a few hours the vessel started again and the next day the repairs were finished. One of the priests on board declared that St. Joseph had done the work. We offered our grateful thanksgiving to the dear Saint. But this mishap was only the forerunner of another more dangerous incident. We met the equinoctial storm, and for forty-eight hours we experienced all the horrors of an angry sea. The waves dashed over the deck at each moment, the bridge was washed away, and one of the passengers was caught by the wind and pitched to the other side of the vessel, where the sailors rescued him from a watery grave. Our little band, left alone in our cabin tried to find calm and resignation in prayer and confidence, since Jesus was not asleep, but was watching over us and for us."

In conclusion she says: "My very Rev. Mother, your words and your counsels were often the subject of our conversation. They are engraven upon our hearts, and we promise you they will be reproduced in our future conduct."

On the third of March, the glad sounds of the convent

bell announced Mother Hardey's arrival at Manhattanville. Her return was an occasion of great happiness to the pupils as well as to her daughters. All felt the joy of her presence, and as one of the religious writes, "A sense of security came over us which we did not experience when our Mother was away."

During her absence in France, Mother Hardey had been replaced at Manhattanville by Mother Tucker, the Superior of Eden Hall. The latter though fearless in actual danger was prone to apprehend it, when acting for another. A storm, an accident, the probability of robbers, even the barking of the dog at night, caused her alarm. The night after Mother Hardey's return the dogs kept up incessant barking. One of the religious awoke Mother Tucker to inquire what was to be done. The good mother, aroused from a deep sleep, merely answered, "Let them bark, Mother is at home." This little incident, though in itself trifling, shows how Mother Hardey's presence was considered a safeguard from every danger.

Immediately on her return she occupied herself with preparations for a foundation of the Society in Albany. She rented a house on Pearl Street, opposite the most flourishing Protestant Academy in the city. Madame Jennings was made superior, but she and her little band of religious were surrounded by neighbors, who, at first, found it impossible to appreciate or understand monastic life. For instance, a lady kindly disposed sent them a note of invitation to a social gathering. The letter was addressed to "Mr. and Mrs. Sacred Heart." Of course, the invitation was not accepted. The most prejudiced held aloof altogether, and the curious came to obtain information. Among the latter was a well educated gentleman, who remarked on meeting the superior, "Madame, I suppose it is all the same whether I address myself to you or to your husband." The situation was amusing, but Mother Jennings, repressing her laughter, availed herself of the opportunity to ex-

plain to her visitor the nature and obligations of religious life, which so pleased and satisfied him that he became one of the most loyal friends and benefactors of the convent.

Mention is made in the annals of the house of the paternal kindness of Bishop McCloskey. "Our saintly prelate," we read, "is the father and protector of our little family. Hardly a day passes without a visit from him. He is our ordinary confessor, and in his weekly conferences he stimulates us to fervor in the accomplishment of the duties of our holy vocation. His Vicar General leaves nothing undone to promote our prosperity." We may add, in passing, that Mother Hardey gained in the Rev. J. J. Conroy, then vicar general, one of the truest friends the Society has ever known.

Another extract alludes to the happiness of their family life. "Rev. Father Wadhams, who called here yesterday, made this remark: 'Do you know why I take pleasure in coming to the Sacred Heart? It is because the very atmosphere of the house breathes peace and interior joy. You appear to be so united and happy!'" It was this spirit which was fostered by letters from Mother Hardey. We quote the following, addressed to Madame Margaret Dunne, who was one of the little band of foundresses:

"My Dear Child:

"I think of you very often when I am near the Tabernacle, but especially while making the Holy Hour during this privileged month, so dear to the Spouse of the Sacred Heart. I have asked our Divine Master to draw you so closely to Himself, that you will love Him alone. But in order to reach this happy state you must study the amiable perfections of that Adorable Heart, for we cannot love that which we do not know, and, as Father Barelle says, 'It is because we study Our Lord superficially that we love Him so little.' Let the thought of our Good Master be continually before your mind, so that you will always consider how He would act in like circumstances. For example,

when you are teaching, represent Him to yourself as a Teacher. What patience, what sweetness in His voice and manner! No harsh words pass His Divine Lips, no cross looks, no deep drawn sighs! How does He teach? What effect do His explanations produce? Now compare His class with yours? . . . Our study of Him must be made practical, and then by persevering we shall become familiar with His every word and look. Let this dear Jesus be your nearest and dearest friend. Confide your trials and difficulties to Him, refer to Him all your success. Take everything as coming from His Fatherly hand. Make haste, my child, to become a saint. Remember the promises you have made to the Lord, your God!"

We have given this lengthy extract to show how Mother Hardey conveyed the highest lessons of spiritual life in the simplest form. It was her maternal heart that influenced souls, and bound them to her by the "bonds of charity." To receive a line from her, to get her blessing, even a smile or approving nod of her head, gave strength and courage to her daughters in every conflict between nature and grace. She governed by the power of attraction, but her authority was never personal. The Heart of Jesus was the principle, the model, the help and the reward of the orders she gave, the virtues she required, and the sacrifices she demanded.

Mother du Rousier, the new Visitatrix, arrived at Manhattanville on the 24th of May, 1852. She was welcomed with filial affection as the representative of the Mother General, and we learn from the following letter to Mother Barat how favorably she was impressed by all she witnessed there:

"I have found a beautiful house, situated in a superb location. This establishment would do honor to France, and it may be considered one of your finest, in respect to buildings, scenery, and general surroundings. Its prosperity is remarkable. There are over one hundred pupils,

twelve novices and eight postulants, so you see the benedictions of the Good Master rest upon this family. I have been edified by the religious spirit of the community, so much good will is evinced by all. The rule of silence is faithfully observed, the regular exercises of piety are performed with great exactitude and punctuality. I have found the spirit of poverty well observed in all the departments, and the furniture used by the religious is of the simplest and most ordinary kind.

"The morning after my arrival I called upon the Archbishop at his residence. He received me most cordially, and a few days later came to Manhattanville. He testifies the greatest esteem for the Society, and has spoken of you, my venerated Mother, in terms which have rejoiced my heart."

Mother Hardey accompanied Mother du Rousier in her visits to the houses in the Vicariate. A great sorrow awaited them in Buffalo, for the cholera was ravaging the city and had already carried off three of the religious, when Mother Cruice, their heroic superior, offered herself to God as a victim to obtain the cessation of the scourge. Her prayer was heard. She was attacked by the epidemic and was at the point of death when the Mothers arrived. Braving the contagion they remained at the bedside of the dying religious until her happy soul passed to its eternal reward. In announcing to the bereaved community the loss of their saintly superior, Mother du Rousier said: "The sacrifice has been accepted by Him who is never outdone in generosity. Your Mother is the last victim of this fearful malady. You will be spared for her sake." These prophetic words were verified. One of the pupils gives us an account of those terrible days: "Although only eight years of age at that time, I have still a vivid recollection of Mother Hardey's visit. When she entered the Study Hall the morning after Mother Cruice's funeral our hearts were well nigh broken. Death had struck down three of our devoted Mistresses, and

our own ranks were thinned, many of the pupils having been recalled to their homes. As Mother Hardey looked at the sorrow-stricken faces that met her gaze her eyes filled with tears. Drawn by the power of her sympathy we gradually crept close to her, and when I felt her hand gently caressing my brow I laid my head against her heart and wept out the childish grief that had been suffocating me for days."

Mother Hardey remained some time with the bereaved family, but Mother du Rousier was called to Saint Charles, Missouri, where the venerable Mother Duchesne was about to close her apostolic career. With that lively faith which had ever been one of her distinctive traits, the dying servant of God received the Mother Visitatrix as the representative of the Mother General, begged her blessing, and only after she had received it would she consent to give hers in return. On the 18th of November, 1852, she received Holy Viaticum, then repeated frequently, "Jesus, Mary, Joseph, I give you my heart, my soul, and my life." "Come, Lord Jesus, delay no longer," was her last pleading cry, as towards noon she fell asleep in the peace of God. She was in the 84th year of her age, and had labored thirty-four years in the American missions. Mother du Rousier wrote to Mother Hardey, as follows: "Mother Galwey has promised to give you the details of the edifying death of our venerated Mother Duchesne. It is the general opinion here that we have lost a saint. The clergy, and the Archbishop especially, speak of her with the greatest admiration. Monseigneur Kenrick declared she was the noblest and most virtuous soul he had ever known. Father de Smet says that while living she was worthy of canonization. Our American houses owe everything to her. She has opened the way to us through many fatigues and privations. I feel that I am acting in accordance with the wishes of our Mother General in soliciting the suffrages prescribed for a deceased Superior Vicar. It is a homage of gratitude which we owe

to the memory of this venerable Mother. I arrived just in time to receive her blessing and to recommend to her the needs of our missions, and she promised me she would treat of them earnestly with Our Lord. I count much upon her intercession, for I believe she is all-powerful with the Heart of Jesus."

The news of Mother Duchesne's death deeply affected Mother Hardey. She had learned from Mother Audé to admire and revere the heroic virtues of this truly Apostolic soul, and in her own brief intercourse with her during the Council at St. Michael's, these sentiments had deepened into a life-long veneration. On her side, Mother Duchesne recognized in the youthful Aloysia, the rare gifts which fitted her to accomplish great things for the Society. It was she who suggested to Mother Galitzin the wisdom of placing Mother Hardey at the head of the New York foundation, and later pointed her out as the one best qualified for the office of Provincial of the American Houses.

Writing of this matter to the Mother General, she says: "If I were consulted on the subject, Madame Hardey would be my choice. Both in the Society and the outside world she would be more favorably received than any other." Magnanimous in soul and strong in character, the elder religious and the younger seemed destined to supplement each other in extending the Society of the Sacred Heart in America. The former began the enterprise amid great tribulations, the latter carried it on to a successful consummation. We quote the following passage from the French biography of Mother Hardey: "If we regard Mother Duchesne as the foundation stone of the Institute in America, we may look upon Mother Hardey as the strong column which supported the arch; or if we compare the Society to a tree bearing abundant fruit for the glory of God, Mother Duchesne was the hidden root, whence the tree drew its sap, and Mother Hardey the vigorous trunk which

spreading its branches covered the American soil with its beneficent shade."

Initiatory steps have been taken formally for the beatification of Mother Duchesne. An ecclesiastical commission has inquired into the matter of her virtues, holding its sessions at Carondelet, Mo., and the result of its investigations has been forwarded to Rome for further scrutiny. Thousands of American Catholics cherish the hope that it may one day be allowed them to publicly invoke the intercession of Mother Duchesne in prayer, and to pay her likewise the homage of their reverent devotion.

CHAPTER XV.

New York Day School—Visit of Monseigneur Bedini, Papal Nuncio—Edifying Deaths—1852-1853.

Before the close of 1852 Mother Hardey had the consolation of beginning a work that she had long desired to establish in New York, the foundation of a free school, where her daughters might devote themselves to the instruction of poor children. Divine Providence opened the way by means of the Jesuit Fathers of Saint Francis Xavier's Church, who solicited the services of the Religious of the Sacred Heart in starting a school for the girls of the parish. The Bleecker Street community removed to a house at 64 West 14th Street, where they continued their select school, and, while awaiting the erection of their new convent, by special dispensation, they were permitted to leave their enclosure in order to teach their classes in the basement of Saint Francis Xavier's Church.

Mother Hardey purchased six lots east of Sixth Avenue, running through from 17th to 18th Streets. The foundations were only begun, when a host of difficulties arose to thwart her plans. Several land owners in the vicinity protested against the erection of a convent in their neighborhood, and left no effort untried to defeat the project. Moreover, the bank failed in which she had deposited the funds necessary for the first payments. She then turned to the source whence aid had often come, but a letter from Mother Barat, dated January 31, 1853, destroyed her hopes. "Your letter, dear Mother and daughter, has caused me much anxiety. I am grieved to learn of the state of your finances, and deep is my solicitude in regard to your present embarrassment. But what is to be done, since we are unable to assist you?" After dwelling upon the obstacles which she herself was struggling with, Mother Barat adds: "Your own ex-

perience, as well as mine, testifies that difficulties arise from all quarters as soon as we begin a work which has the salvation of souls for its object. I am not surprised that you and I have to struggle against the dark purposes of our arch enemy. Oh, how consoling to know that he is none other than the enemy of Jesus Christ!"

When all seemed hopeless around her Mother Hardey turned with fuller confidence to Him whose help never fails. Again "the clemency of God became the servant of a trusting heart." "It was marvelous," writes one of her daughters, "how the money for each payment came. On one occasion a member of the community received from her family the exact amount required. At another time a note of $6000 was due. The three days of grace had already expired when the morning mail brought a remittance. But two thousand dollars were yet wanting. Full of confidence in help from on high, Rev. Mother said, "This is Saint Joseph's day. He will not fail us." The reward of her faith was not delayed. At noon the Superior of the Halifax Convent arrived with $2500 in payment of a debt due to Manhattanville. St. Bernard tells us "that the saints succeed in everything they undertake, because of their strong faith, and the signal graces it obtains. Each step taken in trust is a step towards the blessings promised by the Lord." Mother Hardey experienced striking evidences of providential intervention during the construction of the 17th Street Convent, but only God could know the many hours of anguish through which she passed before it reached completion. The exterior of the building was rather imposing in those days. The Gothic façade of brown stone surmounted by a cross, the carving of the seal of the Society, the Sacred Hearts of Jesus and Mary encircled by lilies, over the entrance, gave it the aspect of a church, for which it has frequently been mistaken. Considering the new edifice an ornament to their street, a deputation of Protestant neighbors, who had so vehemently objected to the

erection of the convent, waited upon Mother Hardey to congratulate her and express their satisfaction.

The house became a focus, whence radiated the blessings of the Heart of Jesus over a thousand souls. Nearly two hundred pupils were gathered in the Academy, and over six hundred in the parochial school. Night classes were organized for working girls, and also Sunday classes in which Catechism was taught to more than two hundred children attending the public schools. Several pious congregations were established for working people, notably the "Consolers of Mary," for young girls, and that of "Christian Mothers," under the patronage of Saint Ann, for married women. While rejoicing in the good which was being effected, Mother Hardey turned in deep thanksgiving to God for having rewarded her labors with success. Gratitude with her was never a sterile sentiment. It always found expression in some way calculated to glorify the Creator, and minister to the welfare of His creatures. Thus her tribute of thankfulness for this special mark of the Divine protection was conferred upon three young girls who desired to embrace the religious state, and whom she selected from the highest class in the parochial school to finish their education at Manhattanville. She followed with motherly interest their progress in their studies and provided for all their needs both at school and in the noviceship with that delicacy of sentiment which was always a marked feature of her charity. "Be careful," she once said to a superior, "that no one knows who are the free pupils in your school, or who are those that are received at a lower pension. It is hard enough for the children to feel their dependence without being subjected to the humiliation of others knowing it." Meeting one of her protégées in a shabby looking uniform she called the Sister charged with the wardrobe and rebuked her sharply for her neglect. Once, when a bazaar was being held in the school she sent for the Mistress who had charge of the little girls and gave

her ten dollars in small change, saying, "Distribute this money among those who have none. I have been saving it for them to have the pleasure of spending it." Her heart seemed to expand and her energy to increase with each new claim upon her time or attention. Thus on one occasion she wrote to a superior, "I have been replacing the Mistress of the Third Class for several weeks, and, so far, I have managed to be at my post every day. It seems to me you could take a class in the school and give a few music lessons also. It is such a pleasure to be employed with the children." At Manhattanville it was her custom to visit the children during the hour of penmanship. She examined not only the writing, but the posture, deportment and neatness of each child. Nothing escaped her vigilant eye, and her few words of reprimand or of commendation were always remembered and treasured. One who had left the class room in an ugly mood, returned with a beaming countenance. "What has happened?" whispered her companion. "I met Rev. Mother," was the answer. "What did she say to you?" "She only smiled, but that smile meant everything to me!"

The years 1852 and 1853 were marked by trials which deeply affected her. Several of her daughters who were especially fitted to assist in the government of her widespread vicariate died in the midst of their duties. Conspicuous among them was Madame Donnelly, one of the early pupils of Houston Street. She was richly endowed by nature and grace, and Mother Hardey had followed the development of her beautiful character as pupil, novice and professed, and had given her the care of the novices during Mother Trincano's absence in Detroit. She was a living Rule. Mortification and obedience were her characteristic virtues. The Divine Will which she so ardently loved was the only rule of her desires. During her long illness not a complaint ever escaped her lips. Her only wish was to obey. The privations of holy poverty were precious to her soul. She did not possess even a pious picture; her

1 Former Convent, Seventeenth St., N. Y.
2 The New Manhattanville
3 Convent, Madison Ave., N. Y.

only riches were her Rule book, her crucifix and beads, and the notes of her retreats. A few days before her death Mother Hardey asked if she had made the sacrifice of all that was dear to her. "Yes, Rev. Mother," she answered, "except that of having you near me when I am dying." "What," exclaimed Mother Hardey, "would you refuse Our Lord so small a satisfaction. Give all to Him, who gave all for love of you!" That same evening the dying religious said: "Mother, I have offered Our Lord the last desire of my heart, but He does not wish the sacrifice, and I am very happy." As the evening Angelus bell rang out on the 19th of November, Madame Donnelly began the prayer, and while the words "Ecce ancilla Domini" were upon her lips her beautiful soul went forth to contemplate forever the unveiled beauty of the Word Made Flesh. In announcing this death to Mother Peacock, Mother Hardey pays a touching tribute to the memory of her deeply lamented spiritual daughter: "The Halifax novices have promised to give you details of this remarkable and holy death. It has left with each of us the persuasion, I may almost say, the conviction, that the Heart of Jesus, after having been Mother Donnelly's All on earth, has become her everlasting reward in bliss. I ask but one favor for myself and all those who are near and dear to me, that our lives may have a similar end. When we consider that final moment, what are either trials or consolations, sufferings or pleasures? Unfortunately, we live as if we had been created only for time. Is it not so, dear Mother? We are troubled and easily fretted by things which are not to last. Let us gather up all the little crosses that bestrew our path, and bear them patiently, in view of the one thing necessary." When informed of the death of Madame Donnelly, Mother Barat suggested that Mother Trincano be recalled from Detroit to resume direction of the noviceship. Referring to the qualifications necessary for a Mistress of Novices, she says: "In general, my daughter, a solid religious education is

very difficult to impart and perfect. It is necessary to possess the spirit of prayer, constant zeal, a patience proof against any trial, invariable meekness, and, when requisite, a just firmness. This union of virtues is very rare, yet it should be possessed by all those who are called to train others. Ah! how much I need your prayers, my daughter, that I, and all those in authority may not be found wanting in this respect."

Mother Trincano was admirably qualified for the duties of her charge, and her return to Manhattanville was a great help to Mother Hardey, even in the direction of the school, as later the post of Mistress General was left vacant by the departure of Mother Boudreau for France, where she remained six months.

We read in one of Father Faber's works that though "it is not easy to be a saint, yet saints are the easiest masters we can have, because they are more like Jesus than other men." This was realized in Mother Hardey. From a letter written to Mother Peacock in January, 1853, we learn with what gentleness and firmness she desired to influence souls:

"Dear Mother:

"Your letter of November 30th, though of ancient date, was more than welcome, so many weeks had passed since I had heard from the frozen regions. . . . I am happy to know that Louise is doing well. I am certain that with proper formation she can be made very useful. She has eccentricities of character, it is true, but she has piety and talent and she can be encouraged to generosity in the discharge of duty and in the acquisition of virtue. But for that very reason you must never lose sight of her. Point out all the faults you observe in her conduct, and in proportion as she advances in the spiritual life give her opportunities of practicing exterior mortification and humility. While thus helping her to become a true religious you will

be performing one of the most responsible duties of our terrible charge—that of forming souls upon the model placed before us, the Adorable Heart of Jesus."

Referring to a postulant whose vocation seemed doubtful, she continues: "I still feel reluctant to receive B., for I fear she will never make a good religious, though she may be of great service.

"Everything goes on peacefully and quietly at Manhattanville. It would be difficult to find a more united and devoted family. Pray that this blessing may always continue.

"Love to all and thanks to those who so kindly thought of me at the joyous season. I did not forget them, nor you, dear Mother, when I placed my petitions in the Heart of Jesus for 1853.

"Your four novices are in perfect health, and they continue to give entire satisfaction. Madame Phelan has something very saintly about her, and she is noted among the novices for that spirit of perfect obedience, which she learned from our good little Mother Donnelly.

"Good-night, dear Mother; pray as often as your charity will prompt you for

"Yours ever devotedly in C. J. M.,

"A. Hardey, R.S.C.J."

The year 1853 was made memorable by an effort of the Sovereign Pontiff, Pius IX, to establish diplomatic relations between the United States and the Court of Rome. His Grace, Monseigneur Bedini, Papal Nuncio to Brazil, was deputed to fulfil a complimentary mission to the government at Washington, at the same time that he was charged to report to Rome his observations upon the Church in America. The calumnies circulated against him by infidel refugees from Italy, and the conspiracies that grew out of them, fill a dark page in our national annals. Monseigneur Bedini failed in his diplomatic errand, but he

fearlessly traveled through a number of dioceses, visiting everywhere the educational establishments and institutions of charity. On his arrival in New York, his Grace announced his intention of visiting Manhattanville. "Wishing to show my esteem and appreciation of the Religious of the Sacred Heart, I have decided to celebrate the Holy Sacrifice of the Mass in your chapel. I am fully persuaded that my petitions will be all the more acceptable to Our Divine Lord, when united to those of the 'Wise Virgins' whose mystical lamps are always in readiness for the visit of the Heavenly Bridegroom." Accompanied by Archbishop Hughes and several ecclesiastics the Nuncio was received at Manhattanville with all the honor due to the Envoy of the Holy See, and after Mass his Grace addressed the pupils a few words on the excellence of Christian education. The most prominent feature of the reception given by the pupils was an Italian dialogue in which the struggles and the triumphs of the reigning pontiff were rehearsed. This was followed by a grand cantata sung by fifty voices, composed as a tribute to Pius IX at the time of his elevation to the Papal throne. The Nuncio was deeply moved by these expressions of loyalty to the Vicar of Christ, and at the close of the entertainment he addressed his audience in tones that betrayed his heartfelt emotion: "Thanks, a thousand thanks, my dear young friends, for the great pleasure you have afforded me. The beautiful address in my native tongue made me almost forget that I am in a foreign land. Ah! how I long to make known to the Holy Father what I have witnessed in this favored spot where all hearts are truly devoted to him and to our Mother Church! I trust you, my children, will respond to the designs of God and profit by the Christian education you are receiving in this renowned seat of learning and piety, this home of the Sacred Heart. When I return to my dear Italy I shall be able to tell the Romans that they cannot surpass you in loyalty and devotedness to the Holy See. If any of you should

ever come to Rome I hope your Rev. Mother will notify me that I may have the pleasure of receiving you and presenting you to the Holy Father." The Archbishop concluded his remarks with several graceful allusions to the bouquet offered him, comparing the various flowers to the virtues that should distinguish a child of the Sacred Heart. Finally, the happiness of this visit for the pupils was crowned by the proclamation of three holidays to be given at Mother Hardey's option in honor of Pius IX, Monseigneur Bedini, and Archbishop Hughes.

A few days later the Nuncio again visited Manhattanville. "How sweetly," he said, "does the Heart of Jesus shed its benign influence upon all who dwell in this favored spot. If ever a papal nuncio is appointed for America, the nunciature should be established at Manhattanville." "And Monseigneur Bedini should be the nuncio," some one ventured to add. "No, no," he replied, "for in that case the nuncio would be dismissed. It is good, however, to be humiliated." This remark had reference to the plots formed against him soon after his arrival in the States.

On the eve of his departure for Europe his Grace requested Mother Hardey to meet him at the 17th Street Convent, as he did not dare venture out to Manhattanville. He arrived in disguise, pale, worn and greatly altered in appearance. He expressed again his thanks for the kindness shown him by the Religious of the Sacred Heart, and asked for a copy of the beautiful verses with which the pupils had welcomed him to Manhattanville. Mother Hardey presented him with an album containing an illuminated copy. He was deeply touched by this last proof of her kindness. "I know," he said, "that placed as you are in the centre of the Heart of Jesus you have no desire to live in that of any creature; yet all unworthy and miserable as I am, I venture to assure you that you shall always occupy a very high place in my profound respect and esteem." After a momentary pause he continued: "It is right, for so

the world goes. My arrival was greeted with Hosannas, my departure must ring with the 'Crucifige!' Yet, I am happy to resemble, even faintly, my Divine Lord and His Vicar on earth." After referring to the efficacy of persecution and the happiness of being the object of the world's hatred, he arose, saying, "I must leave as quietly as possible, lest the messenger from the Father of Christendom should disturb the public peace."

At one of his visits to Manhattanville, Monseigneur Bedini gave the papal benediction in the infirmary to two young religious who were nearing the end of their earthly career. Presenting to them his pectoral cross, he said: "My dear sisters, I give you this cross to kiss, not only for your own sakes, for it contains many precious relics, but that I may sometimes recall that it was touched by the burning lips of the Spouses of the Heart of Jesus when they were about to be united to the Bridegroom of their souls." These dying religious, whose serene aspect in the face of death so greatly impressed the Nuncio, were Mesdames Eliza Hogan and Fitzpatrick, two of Mother Hardey's most promising subjects. At an early age both were pupils at Houston Street, classmates, and later companions in the novitiate. They made their first vows together and were employed in the school of Manhattanville, where they kept up a holy rivalry in self-sacrifice and fidelity to duty. At about the same time, their failing health gave tokens of an early death, and as a sea voyage was prescribed for both, they had the pleasure of going to France and of receiving together the blessing of their venerated Mother General. They had fallen into rapid consumption and they returned home to die. After making a spiritual retreat, as a preparation for death, Madame Hogan was permanently confined to her bed. Her desire now turned heavenward, her conversations were all of Jesus. When asked if it fatigued her to talk, she would reply: "It never tires me to speak of our Lord, but other subjects weary me. Speak to me of the love

of the Divine Heart, and of nothing but love." When Mother Hardey announced that she would have the privilege of making her profession, the dying nun was radiant with happiness. Christmas Day was chosen for the ceremony, and Rev. Father Mignard, S.J., who officiated, spoke in touching terms of her share in the Passion of our Lord while she was nailed to a bed of suffering, and of her approaching share in His glory, when she would join the rank of the choir of virgins who follow the spotless Lamb. Meanwhile Madame Fitzpatrick saw, with holy envy, that her beloved friend and sister was to precede her to heaven. But the 29th of December brought a crisis in her sickness, and it was deemed prudent to have her anointed. As she was being carried from the room which she had occupied with Madame Hogan to another apartment, the two invalids spoke their adieux in loving raptures, as their separation was soon to be followed by a meeting in the embrace of Him they loved. After receiving the Last Sacraments and pronouncing the vows of profession, Madame Fitzpatrick exclaimed in transports of joy: "I am strong with the strength of the cross! Oh! help me to thank my Jesus!" She said to a Sister who asked her to obtain a special favor for her: "Pray, pray, Sister, and you will obtain all you wish. Prayer is the key that unlocks to us the treasures hidden in the Sacred Heart of Jesus. I have obtained everything by prayer; yes, everything, even the great grace just received. Our Lord only asks that we persevere in prayer." To her novice sisters she recommended great generosity in the service of God. "Give Him all from the very beginning," she said, "and one day you will realize how sweet it is to have refused nothing to Him who loves you." The spirit of self-sacrifice was strong in the supreme hour. She sent Mother Trincano to the novices' recreation and begged that Mother Hardey should not be disturbed, as she was in retreat. This good Mother, however, hastened to the bedside of her dying daughter, who joined in the prayers of the agonizing until her spirit went forth with boundless confi-

dence in the mercy of the Sacred Heart she had loved and served so faithfully. When Madame Hogan was told that her sister had passed away, she said: "It is but just that she should enter heaven before me, she was so pure a soul. Alas! I have sinned, and I deserve to suffer longer, but I hope she will obtain for me the grace to follow soon." Three days later her summons came and she died pressing to her heart her profession cross, her rosary and her scapular, as if her last thought had been, "In these three I place my trust!"

Only a few weeks had elapsed when Mother Hardey was called upon to prepare another daughter for the final journey. Madame Spink, formerly superior of a religious community in Kentucky, had lately entered the noviceship, where she edified her sisters by her humble demeanor and eager desire to be considered as the last and least in the house. After pronouncing her vows on her death bed, she was heard to say, in sentiments of deep thanksgiving: "This is the happiest day of my life. I can now die a Religious of the Sacred Heart!" Deaths such as these were a sweet consolation to the heart of Mother Hardey, who rejoiced in the joy of her privileged daughters; but she could not fail to regret the loss of such subjects at a time when "the harvest was great and the laborers few." She herself was obliged to help fill the vacancies in the ranks of the religious, as we learn from her letter to Mother Peacock:

"Very Dear Mother:

"Now that I have become Mistress of Class, I have very little time for letter writing. I spend daily from three to four hours in the school. This necessity accords perfectly with my inclinations. It is far easier to teach than to command. Do you not find it so, dear Mother? But, of course, in this, as in all else, the holy will of God be done. Your kind friend, Mr. Kenny, gave me a very favorable account of your house, and appeared disappointed that I could not accompany him on his return to your fair isle. I gave him

several messages for you, some of which he will, perhaps, remember. If I should ever have an opportunity of rendering a service to any one of his family, I should be only too happy to prove my gratitude for his kindness to you and your community.

"No news yet of Madame Boudreau's return. The state of her health will decide whether she will accompany Mother Jouve or remain longer in France. It will be a disappointment to us if she should not come next month. Your Halifax novices are doing well, in general. None are very brilliant subjects, but they are good religious. That is their first requisite, for what are talents without virtue? In the parcel sent by Madame Phelan you will find the long expected, revised and corrected 'Ceremonial,' with the required approbation of the Holy See. Submit it to his Grace for inspection; he will, of course, permit you to follow it. I would advise you to study the new ceremonies and to put them into practice immediately. It requires a careful examination to discover the several changes made."

Mother Hardey attached the greatest importance to the least details of religious observances. She exacted the faithful accomplishment of the prescribed rubrics at Office; she was always present in choir, and any negligence was sure to attract her attention. We find in one of her letters to Mother Barat an humble request to be dispensed from reciting Office aloud, as her throat was not in good condition, and she humbly begs pardon for having taken the dispensation before receiving the desired permission. It is not surprising that the humble dependence of this obedient soul drew down the blessings of God upon her labors for His glory and the welfare of souls.

CHAPTER XVI.

Foundation in Chile—Troubles in Detroit—1853-1854.

While Mother du Rousier was making the visit of the convents in Louisiana, she received a letter from the Mother General informing her of the request of the Archbishop of Santiago for a foundation of the Sacred Heart in Chile. Thus a new continent was opened to the Society, and Madame Barat decided that the first missionaries should go from the United States. It rested with the Mother Visitatrix to select the leader of this important enterprise, and she at once looked to Mother Hardey as the one most competent to undertake a mission so hazardous and yet so promising in results for the good of souls. But such was not the Divine Will. Mother Hardey was to continue to extend the empire of the Heart of Jesus north of the equator, while Mother du Rousier, who had seen the destruction of the houses in Italy in which she had labored during the first half of her life, was to receive the unusual privilege and glory of a second career, even more fruitful and important than the first, in the untilled fields of South America. This good Mother told the Manhattanville community, that while praying for the guidance of Divine Light in her choice, an interior voice seemed to whisper, " I have appointed you, that you should go and bring forth fruit, and that your fruit should remain." What signified this utterance in the secrecy of her heart, save that the Divine Spouse called her to follow Him to the distant shores of Chile? Such was Mother du Rousier's interpretation, even before the voice of obedience authorized her determination. A letter from Mother Barat was received while she was in Buffalo, towards the end of July, telling her that a young Chilian priest had promised to take charge of the little

band of missionaries and that she should leave with him from New York. Mother du Rousier at once prepared to start on her perilous journey. She was accompanied by Madame Mary McNally, a gifted young religious who shared for twenty years the labors of Mother du Rousier, her varied accomplishments and knowledge of foreign languages enabling her to render eminent services to the South American Mission. Sister Antoinette, who had come to America with Mother du Rousier, was the third of the little colony that embarked on the Georgia August 5th, 1853.

Mother Hardey confided them to Don Joachim Larrain, who had been commissioned to treat with Mother Barat about the proposed foundation. After a voyage of eight days they landed at Kingston, Jamaica, where they had the happiness of hearing Mass and receiving Holy Communion. For two days more the Georgia sailed through the gorgeous scenes of the Antilles, and then entered the port of Aspinwall. The passengers landed and began their dangerous journey across the isthmus. We quote the following account of a thrilling episode from the journal of Madame McNally: "As we wound along the brink of a precipice, a cry was heard which sent a shudder through every heart. Our good Mother du Rousier was nowhere to be seen. Her mule lay upon the border of the precipice and the guide, leaning over the abyss, shouted, 'The Señora has fallen!' God alone knows our agony at that moment, but His loving Providence watched over us. Mother du Rousier's mule had stumbled and thrown her over the brink of a declivity which was one hundred feet in depth. Happily she fell upon the trunk of a tree and had the presence of mind to clasp her arms around it, and there she hung over the yawning gulf below. A negro who was let down by means of ropes rescued her just as her strength was giving way. How heartfelt were our thanksgivings for her preservation. In their joy the Spaniards cried, 'How God must love her!' Indeed, none could fail

to see in this marvelous escape the merciful protection of the Heart of Jesus."

The adventures encountered then crossing the isthmus seem almost incredible now. Madame McNally's journal is filled with details of exciting incidents which marked the route, until they finally reached Santiago on the 14th of September, Feast of the Exaltation of the Holy Cross. There they were most cordially received by the Archbishop, who gave them hospitality in a Convent of Poor Clares. The Government offered to confide the chief normal school of the city to them, and undertook to repair the Convent of St. Isidore and adapt it to the purposes of an academy. Five months elapsed, however, before they were in possession of their new home. In writing to Mother Hardey of this delay, Mother du Rousier says: "Things are not accomplished here by steam, as they are in the States. It is impossible to hasten the preparations for our opening. Pray that Our Lord may bless the labors for which He called us to this southern land, where it is easy to do good on account of the faith of the people. Forty pupils have been already promised, and, to judge from appearances, a great field lies open to the zeal of all who may be chosen to cultivate this vineyard of the Lord. Madame McNally has given you the details of our journey. Happily, our religious will not be exposed to such dangers in future, for before others come from North America the railroad will probably extend across the isthmus and thus render traveling there as easy as elsewhere." Mother McNally told Mother Hardey in her letter of a promise made by Mother du Rousier when she found herself in such imminent danger, namely, that if rescued she would have a chapel built in honor of Saint Joseph as a token of gratitude for his protection. At once Mother Hardey offered to fulfill the promise, and she erected, at a cost of $500, the modest little shrine near the convent in Manhattanville known as Saint Joseph's Chapel. While more stately monuments of

her zeal and generosity have suffered destruction, this lowly edifice has stood for more than half a century a silent witness to her piety and gratitude. During the fire which destroyed the Manhattanville Convent in 1888, though exposed on all sides to the devouring flames, it was not even blackened by the smoke, or singed by the falling sparks, yet the fences beyond were charred by the burning heat.

Some months later Mother du Rousier wrote again, that a colony had arrived from France to aid them in their labors, and in conclusion she says: "The Divine Master has blessed this new foundation beyond our brightest hopes. Besides the government scholars, we have now seventy boarders in the academy, making in all over one hundred boarders, and for this 'little world,' none of whom are over twelve years of age, there are only five Mistresses. Mother du Lac would like to steal Madame Tommasini from you, but I tell her she must give up the desire, as this good Sister is usefully employed where she is. If, however, you could spare us a few missionaries how grateful we should be." Mother Hardey generously responded to this appeal, and for many years she recruited from the ranks of her daughters zealous souls ready and willing to devote themselves to the interests of their beloved Society under the Southern Cross.

Before the close of 1853 she had the sorrow of hearing that grievances, both spiritual and temporal, threatened the existence of the convent in Detroit. After the death of Mr. and Mrs. Beaubien the religious had moved their academy to a more favorable location, thereby arousing the animosity of the Beaubien heirs, who maintained that the change of residence was illegal. Bishop Lefevre had also taken offense because day scholars were not admitted among the boarders in the new school, and because some points of discipline had been introduced contrary to his wishes. He evinced his displeasure by withdrawing from the community the services of a chaplain, and depriving them of

all spiritual help. For three months the religious were obliged to leave their enclosure to attend Mass in the parish church, and they were subjected to what was, for them, the most bitter of all trials, the privation of the Blessed Sacrament in their chapel. Such a state of affairs necessitated Mother Hardey's presence in Detroit. Her arrival was a source of consolation to her daughters. So tranquil was her demeanor that it infused courage and confidence into all hearts. "The solution of these difficulties," writes one of the religious, "detained our Mother with us for several weeks. She told us that Our Lord had permitted these trials in order to make us depend on Him alone. When obstacles are thrown in our way by those to whom we look for help, let us turn to Him for support and counsel." She frequently repeated, "If God be for you, who can be against you?" It was a delicate matter to settle, as Mother du Rousier had given the decisions which offended the Bishop. Mother Barat came to the rescue by writing to the Bishop. The letter is so touching that we transcribe it in full for the edification of our readers:

"Monseigneur:

"The news I have lately received from Detroit is of a nature calculated to cause me deep sorrow. I learn that you have deemed it your duty to withdraw from the Community of the Sacred Heart the only consolation which religious can enjoy in their life of labor and self-sacrifice, namely, the presence of the Blessed Sacrament, and the spiritual succor they should find at home. No other reason has been assigned for this punishment than the wish expressed by your Lordship that we should open another house in the same city for the purpose of receiving day scholars. A previous letter must have failed to reach me, for I learned at one and the same time this desire of your Lordship and the cruel trial to which our Sisters have been subjected. I cannot believe that they would neglect to explain to your

Lordship the motives which necessitated their change of residence, or act without your approval.

"Our constitutions, which have been approved by the Holy See, and which must have been presented for your inspection, do not permit us to leave our enclosure either for Church services or works of zeal. Have our Mothers failed in their duty to your Lordship, by any want of that respect and submission which our holy rules prescribe towards ecclesiastical authority, and have they thus merited to be the first examples of their present painful position which the Society has yet witnessed? I ask myself with anxiety all these questions, and I know not what to conjecture. If your Lordship will deign to inform me of the cause of your displeasure, I shall earnestly seek to remedy it. In the meantime, I venture to appeal to your charity in behalf of my daughters. If they have failed in their duty to your Lordship, I unite with them in imploring pardon. . . . I beg you to consider that it is not in my power to permit them to infringe their rules of enclosure, so that if you will not restore to them the spiritual help which is ordinarily granted, they will be placed under the necessity of giving up their mission in your diocese, for I do not see how we could maintain two houses, both money and subjects being equally wanting. Believe me, Monseigneur, it would be a pleasure for me to second your zeal, and, within the limits of the rule, we shall do all we can to carry out your wishes. . . . Your Lordship knows well that these rules have been wisely ordained, and that they are the safeguards of the religious spirit. I am convinced that you would not wish us to set them aside and thereby open the door to abuses, which would be doubly deplorable in a Protestant country. Permit me, then, to renew the expression of my sincere regret for anything that may have wounded your Lordship's feelings, together with my profound grief for the present state of one of the families which the Heart of Jesus has confided to my care, notwithstanding

my unworthiness, and deign to be favorable to my prayer in restoring to it your fatherly protection. In the hope of obtaining this favor, which I humbly solicit, permit me in advance to assure your Lordship of my sincere gratitude and to sign myself with profound veneration,

"Your humble and obedient servant,

"M. L. S. Barat, R.S.C.J."

This letter, breathing at once the solicitude of a mother, the vigor of a foundress and the humility of a saint, made a most favorable impression upon Bishop Lefevre, while Mother Hardey's readiness to yield as far as possible to his wishes so completely disarmed him that he promptly restored to the community the spiritual blessings of which they had been deprived. He sanctioned Mother Hardey's proposition to erect an academy in a favorable location where all the works of the Society might be carried on without detriment to any, and he himself started negotiations for the purchase of a property opposite the pro-cathedral and adjoining the Beaubien homestead.

Mother Hardey's relations with the Beaubien heirs presented greater difficulties. They disputed the right of the religious to sell property bequeathed to the Society, and engaged the best lawyers in the city to plead their claim. Here again Mother Hardey's knowledge of business and sound judgment overruled all obstacles. Every concession which she claimed was declared to be just. The Beaubiens' legal adviser declared that he "would rather contend with ten lawyers than with one Madame Hardey." On one occasion he inquired of his friend General Scammon, "Are you acquainted with Madame Hardey?" "Yes," was the reply. "Have you the same honor?" "I am sufficiently acquainted," he answered, "to know that she has missed her vocation. If Madame Hardey were a partner in my firm I should be a rich man, for she is the cleverest woman I have ever met." After relating this incident, General Scammon

mentioned another circumstance which shows the estimate placed upon Mother Hardey's business capacity by the ablest lawyers in the country. "When Mother Hardey had decided to purchase the present property on Jefferson Avenue," said the General, "she requested me, as I was going to New York, to take the deeds to the famous Charles O'Conor for examination. When I presented them Mr. O'Conor asked, 'Has Madame Hardey seen them?' 'Yes,' I replied. 'And has she examined them?' 'Yes.' 'Then you may roll them up and take them back to her, for if she has examined them it is needless for me to do so.' I realized then what an extraordinarily gifted woman Madame Hardey must be, since two of the most noted lawyers of the day had given such testimony of her ability."

Before leaving Detroit Mother Hardey had the consolation of knowing that she had secured for her daughters not only their lost privileges, but the good will of all those who had recently been hostile to them. There was a general reawakening of interest in their success, on the part of both laity and clergy. Bishop Lefevre seemed most anxious to make amends, by lavishing favors upon the community. He took an active interest in the erection of the new convent, and one day sent to the religious superintending the work a handsome gas fixture and a marble mantel piece, with the request that they should be placed in the room destined for Madame Hardey when she visited Detroit. The religious assured his Lordship that Mother Hardey would refuse to occupy an apartment so ornamented, but with his approval she would have them placed in one of the parlors, which they would name "Mother Hardey's parlor." The erection of the Detroit convent added greatly to the financial difficulties already weighing on Mother Hardey, and of which she speaks in a letter written to the Superior of Halifax shortly after her return to Manhattanville: "Madame Kearney has just handed me a letter addressed to you, which I cannot seal without adding a line of apology

for my past neglect. I feel that you have good reason for complaint, and though I could give satisfactory excuses for my long silence, I will only say, 'Mea Culpa,' and promise to sin no more. I was truly thankful for the cheque, which could not have come at a more appropriate time. I was in need of $10,000, and I assure you that were it not for the necessity of aiding the other houses I would not have called upon you. The communities of Detroit and Buffalo require money, for both are building. The latter cannot delay, for they are occupying the Bishop's house, which must be vacated in the fall, when the grand Buffalo cathedral will be consecrated. You see, dear Mother, I have much to contend against. Poor nature often murmurs, but it has to submit and try to bear the cross graciously, if not lovingly. . . . Mother Thompson is doing admirably in the city. What would please you most there is the parish school, which numbers upwards of six hundred children. They do credit to their teachers by their progress and good conduct.

"Mesdames Jones and Tommasini are in retreat. They are to make their profession on Ascension Day. It will be a grand ceremony. The Archbishop will, of course, officiate, as Madame Jones is one of his dearest children.

"I presume you have heard of the promise which Bishop Connolly has received of a foundation in Saint John. I cannot tell you how happy this news has made me, for only a short time before his request was refused. But when God wills anything, who can oppose His designs? . . . Excuse this nocturnal scratch. I fear you will not be able to make it out. The clock has struck eleven. Pray for me, dear Mother, I do not forget you even when I do not write."

It would be difficult to form an estimate of Mother Hardey's correspondence, as comparatively few of her letters have been preserved. This dearth is owing to her oft repeated orders that her letters should be destroyed. Writing at one time to a young superior to whom she had sent almost daily communications, she said: "I am told that

you are carefully preserving my letters. This is the last you will receive until I hear that you have burned all those now in your possession." The time devoted to correspondence was of necessity taken from her hours of repose, and withdrawing to her room after night prayers, she seated herself at her desk, to guide, strengthen, console or, perhaps, chide her absent daughters. She wrote the following lines to a young religious who was having her first experience in the classroom: "Do not let your exterior occupations interfere with your habitual union of heart with your Divine Spouse, else you will become a simple school mistress and not a true Religious of the Sacred Heart. I am longing for the vacation, when I hope to have you with me for a few weeks at least, and I hope your good superior will be able to give me satisfactory accounts of your progress. I promise to give you a few moments every day while you are here, provided you are in earnest with your perfection. As to your little difficulties with your Sisters, never let them weaken that sweet union of mind and hearts which is our distinctive characteristic. We are all prone to fall into the same defects that they commit. They bear with our faults, why should we not bear with theirs? You are right in believing that distance does not change my feelings towards you. It only makes me uneasy that my dear child should forget what Our Lord expects in return for all that He has done for her."

The following reminiscences have been given us by an old Sister, who for many years slept in Mother Hardey's room and had ample opportunities of observing her closely: "Our Reverend Mother rose at half-past four in the morning to preside at our meditation. Her days were always full, and it was often late when she came to her room at night. She often wrote letters until after midnight. Before retiring she used to go to an adjoining room to take the discipline. I was afraid to move lest she should know that I heard her. The very sight of her instruments of penance,

which I sometimes came across, made me shudder. I could not bear to call her so early in the morning, and once when I found her sleeping very soundly I had not the courage to waken her. After breakfast she inquired why I had not called her at the right time. On hearing my explanation, she said: 'Very well, I shall put another Sister in your place, who will be more obedient!' When I promised to be faithful in future, she forgave me. One night I took her a cup of hot milk, saying, 'Mother you are very tired, please take this.' 'Sister,' she answered, 'you are tired also, sit down and drink it yourself,' and to my great confusion she made me obey. She then warned me that I must leave her as well as myself to the care of the infirmarian, and if ever I brought her a drink of my own accord she would make me take it myself, so I never dared to do it again."

One might be tempted to ask whether those days and nights of constant toil were not wasting to the spiritual life, or at least detrimental to the union of her soul with God. "From some points of view," says Father Faber, "an active saint is a more complicated work of grace than a contemplative one. In nothing is the worth of real spirituality more tried than in the performance of outward works." In Mother Hardey's case, we have to believe that in proportion to the demands of her ever increasing responsibilities she gave herself up more fully to the claims of the interior life. In the following letter from her holy director, Father Barelle, S.J., we are permitted to see behind the veil which concealed the sanctity of her soul, how she was advancing in the way of perfection, even in the midst of the most arduous occupations:

"Avignon, April 17, 1854.

"Praise be to God, my dear daughter! I am delighted with Him and with you! With Him for giving you such sensible signs of His love, more abundant now than in the past, when He concealed His tenderness for your soul. Today He reveals His mercy and makes you feel it in a more

sensible manner. . . . I am likewise pleased with you, on account of the many victories you have gained over yourself, aided by the increase of grace which your amiable Spouse has given you. What must you do now? One thing only, follow the path upon which you have entered. Let yourself be led interiorly by the spirit of our Lord, in conformity with the rules of your Institute and the virtues which it demands, and exteriorly by those same rules and the Minister of Our Lord to whom obedience has confided the direction of your soul. Courage, my child, you must continue to walk bravely and generously in the path of humiliation and self-abandonment in imitation of Him who espoused humility in His Incarnation, was faithful to it during life, and died within its arms. . . . I am pleased with your state of indifference and the abandonment which it supposes to all the designs of God in your regard. It requires more energy than you give yourself credit for, to live always in this state. Your letter makes me very happy, for it reveals your whole soul to me. Your contempt of yourself will render you more meek and gentle with others, more willing to bear with their defects, and more devoted in your service to souls, even when they are most ungrateful and undeserving. Remember that Jesus should be our all. Not Jesus only, but our spouse Jesus crucified, surrounded by all kinds of tribulations and contradictions. He underwent all this for us. How can we refuse to take our share for His sake? Let your heart, then, be united to His. Consider it a great honor and consolation to resemble Him in any way. Love contradictions, but, above all, love the channels through which they come to you. Then every circumstance will be profitable, war as well as peace, pain as well as pleasure, failure as well as success.

"May Our Divine Lord grant you this grace! I will ask it for you and all your daughters, to whom I wish so great a knowledge and love of Jesus Christ that they may love Him with a passionate love, and make Him known, loved and imitated by the souls confided to their care."

CHAPTER XVII.

FOUNDATIONS: ST. JOHN, N. B.—ROCHESTER—LONDON—SAULT-AU-RÉCOLLET—HAVANA—1854-1858.

When the cholera invaded New Brunswick in 1854 Bishop Connolly of St. John fearlessly exposed his life in caring for the plague stricken. He took that occasion of dedicating his diocese to the Sacred Heart, and when the sickness ceased he made a touching appeal to Mother Hardey in behalf of his flock. While vicar general of the See of Halifax he had devoted himself to the welfare of the convent at Brookside, and it was partly in the name of his past services that he now claimed a house of the Religious of the Sacred Heart for his diocese. In writing on the subject to Mother Barat, he says:

"Although it is not becoming to boast of services rendered, you will judge of my motive in mentioning that for three years I consecrated more than half of my time in looking after the Religious of the Sacred Heart in Halifax. I was chaplain, confessor, architect and business agent of the Ladies. It has pleased God to change the scene of my labors to the Bishopric of St. John. From the moment of my nomination I resolved, with the help of God, to secure for my diocese a community of the Religious of the Sacred Heart. On arriving here I was strengthened in my resolution by finding that at least eighty Catholic children of the most respectable families were attending Protestant schools. I succeeded in persuading the wealthiest parents to send their daughters to the Halifax school, promising them that within two years I would have a Catholic academy here. For this purpose I applied to Madame Hardey, and she graciously transmitted to me your answer, that in 1855 my desires should be realized. In the meantime it has pleased Our Lord to afflict us with cholera; in the space of six

weeks more than six hundred families were attacked by it, leaving seventy orphans on my hands."

The great-hearted prelate went on to say that it was this urgent necessity which led him to apply to Mother Hardey for immediate assistance, and that he did so in the conviction that neither she nor Mother Barat would refuse his request. The cry of the orphans touched at once the hearts of Mother Barat and Mother Hardey, and hastened the preparations for the new foundation. When Mother Trincano and her little colony arrived in September, 1854, they were cordially welcomed by the vicar general, who congratulated them on being the first nuns to set foot on the soil of New Brunswick. A small house had been prepared as a temporary residence, and they took charge at once of the orphans. Some months later these dear children were confided to the care of the Sisters of Charity, whom Bishop Connolly introduced into the diocese. The Religious of the Sacred Heart then opened an academy for boarders and day scholars. In the spring of 1855 Mother Hardey went to visit her daughters in their new home, and the cheerfulness with which she found them accepting privations and labors led her to speak of this house as a veritable Nazareth. Though her stay was brief, it abounded in consolations for the little family.

We read in the annals: "Nothing could be more delightful than to listen to our dear Mother's spiritual conferences, especially the parting one in which she urged us to find our strength and joy in imitating the life of Jesus in the Sacrament of His love." Mother Hardey always took a special interest in the prosperity of this house, and when, in later years, local difficulties and the limited resources of the community seemed to warrant its suppression, she strongly advocated its preservation. The convent was at last closed and in 1897 the religious bade farewell to a mission in which they had lovingly labored for forty-two years, feeling that they had been more than amply repaid for their

hardships and sacrifices by the solid good that had been effected, especially among the poor.

As early as 1852 Mother Barat had expressed to Bishop Timon her fears that Buffalo would not prove a fruitful field of labor for her Congregation. Her letter drew from the saintly prelate the following reply: "All are astonished at the rapid growth of Buffalo and the progress of religion in my diocese. If I am not mistaken, there are few of your American houses which will procure greater glory to the Sacred Heart of Jesus than this establishment is destined to accomplish, if you will only have patience to wait until our people shall have recovered from the effects of the terrible scourge which has diminished our population."

After referring to the death of Mother Cruice and the words of sympathy and gratitude addressed to him by Mother Barat, his Lordship adds: "I was greatly touched by all that you have written. I have always admired and loved your holy Institute. Indeed, I could not help taking a lively interest in the religious here. I beheld in Mother Cruice a soul wholly given to God. During their affliction I did all in my power for their relief, but I did no more than God had a right to expect of me, and I trust He may give me the grace to act in the same manner if other misfortunes should visit them. I believe, however, that the time of trial is past."

This touching letter appealed strongly to the heart of Mother Barat, who shrank from the prospect of grieving the good bishop. Hence, in reference to the subject, she wrote to Mother Hardey: "I neither counsel nor command anything in this matter. I have learned how difficult it is to give a judicious decision when one knows neither the place nor the circumstances. Do what you think is for the best, after consulting those whom the Good Master has given to assist you. I suffer extremely in realizing that I have only simple compassion to offer you, for I know what a feeble

1 Detroit Convent
2 Rochester, N. Y.
3 Grosse Pointe, Mich.

solace it is. But Jesus is our refuge. He will never fail us if we place our trust in Him and strive to serve Him with love and fidelity."

Mother Hardey submitted her views to Bishop Timon with the utmost delicacy, asking his permission to transfer the community from Buffalo to Rochester. He consented, and while deploring the departure of the religious from his episcopal city, he wrote to Mother Barat that he found a certain compensation in the fact that her daughters had not been withdrawn from his diocese. Rochester was erected into a separate see in 1868, with the Right Rev. Bernard J. McQuaid as its first bishop. The removal to Rochester took place on June 26, 1855. This change proved to have been a wise one, for the academy soon became very flourishing, and after a few years a free school was opened for the children of the neighborhood. The blessing of God rested visibly on this house in the extraordinary number of religious vocations it gave to the Society year after year.

In the summer of 1856 we find Mother Hardey in Canada, her presence being necessary to settle the affairs of the convent at Saint Vincent, Isle Jesus. For several years the patrons of the academy had maintained that the necessity of crossing the river during the winter season was a serious obstacle to the success of the Institute, and, in view of this difficulty, many had withdrawn their daughters and for the same reason others were deterred from patronizing the school. Ever ready to consider the representations laid before her, Mother Hardey, after due reflection, determined to remove the academy to the immediate vicinity of Montreal. After a long and laborious search she found a desirable location near the village of Sault-au-Récollet, which owes its name to the martyrdom of Father Viel, a devoted Recollect, who was slain by the Hurons while on his way to Quebec. The place selected as the site of the new convent was on the banks of a branch of the Ottawa, and at the time of Mother Hardey's visit was more

or less of a wilderness. It has since been transformed, and the surroundings are very beautiful and picturesque. A stately Gothic church now stands beside the river, a smiling village clusters round the house of prayer, while upon an eminence within sight rises the novitiate of the Jesuits. Towards the west may be seen the Gothic turrets and handsome dome of the Convent of the Sacred Heart. Mother Hardey was present at the laying of the corner stone, August 17, 1856. That the event excited universal interest is shown by the following extracts from a Montreal newspaper of the day:

"Our citizens displayed the greatest zeal in their efforts to make the ceremony imposing. Along the route from the church of Sault-au-Récollet to the site of the new convent banners waved and garlands of green and arches of flowers made a beautiful scene. Towards noon an immense throng assembled on the spot to receive Monseigneur Bourget, who had recently returned from Europe. Many strangers were present, among them the elite of the surrounding country, and a large number of our separated brethren, who are always attracted by the pomp and solemnity of our religious ceremonies. Suddenly the bells rang out, the cannon boomed, music was heard, and a squad of cavalry gaily caparisoned announced the coming of his Lordship. On arriving Monseigneur blessed the assembled multitude with paternal pride. Very Rev. Mr. Granet, Vicar General and Superior of St. Sulpice, pronounced an eloquent discourse, in which he depicted in glowing terms the advantage of possessing a house of education under the direction of the Ladies of the Sacred Heart. The words of his text, 'This is the House of God and Gate of Heaven,' were developed in accents of the deepest piety, and the orator concluded by expressing the hope that from generation to generation bands of virgins would succeed one another in this favored sanctuary about to be raised to the glory of that Heart, whose blessed title they bear.

"After the Benediction of the Blessed Sacrament, which was sung by the pupils of the Sacred Heart, the procession moved towards the spot where the corner-stone was to be blessed. The strains of martial music, the floating banners, the brilliant uniforms of the military and the lines of bishops and priests wearing the insignia of their offices, all combined to make the scene both solemn and memorable."

Such were the favorable auspices that marked the foundation of "the Sault." In 1858 the building was completed and the pupils transferred to the new home. St. Vincent's ceased to exist, but before leaving it Mother Hardey animated her daughters to a deep sense of gratitude in a touching conference in which she rehearsed the blessings that had rested upon the home they were about to abandon, and the bright promises which the future seemed to hold for them in the new abode. By the appointment of Mother Trincano as Superior of "the Sault," Mother Hardey was deprived of the valuable assistance of one who for ten years had proved so efficient in organizing foundations, training the novices and governing the most important house of the vicariate. But when there was need of a sacrifice Mother Hardey never considered her personal loss or inconvenience, though in the present instance she acknowledged that in giving up Mother Trincano she was losing her right arm.

At the solicitation of Monseigneur de Charbonnel in the year 1852, Mother Hardey established a house in Sandwich, then included in the Diocese of Toronto. In 1856 the diocese of Mgr. de Charbonnel was divided into three, Toronto, Hamilton, and London, with Mgr. Pinsonnault as incumbent of the last named see. For a time this convent sheltered the orphans from Detroit, by the request of their benefactress, Mrs. Beaubien, but later the heirs to the estate raised objections to this measure and the children were sent back to their first home. As the place offered but limited resources for the support of a first-class academy, Monseigneur Pinsonnault begged for the transfer of

the community to London, his episcopal city. As the bishop in taking possession had promised his people to introduce the Religious of the Sacred Heart into the diocese, he wrote as follows to Mother Barat: "I have pledged my word to my people. Would you oblige me to break it, and thereby draw upon myself the disagreeable consequences that would surely follow?"

Again it became Mother Hardey's duty to decide the important question of breaking up an existing establishment, in order to make a venture in a new field. For several reasons her position was difficult, yet she recognized the impossibility of supporting the house in Sandwich and the obligation of placing her daughters in a sphere where they might be better able to succeed. She decided, therefore, to abandon Sandwich, and open an academy in London. An estate called Mount Hope was secured as a temporary residence, and on August 18, 1859, the little community started for their new home. Mourning and weeping followed their departure, for the good people among whom they had labored for seven years had become sincerely attached to them, yet they generously gave every assistance in their power, even transporting to London all the furniture belonging to the nuns.

The following lines from one who was a pupil at Sandwich will show how much Mother Hardey was loved and revered by the children: "I remember especially one of her visits, when the pupils received her with a joyful greeting, in which our sentiments were expressed in poetry and song. When our little entertainment was over, she graciously inquired the names of all present, addressing to each in turn words of kindness and encouragement. I was then eleven years of age, very homesick and unhappy because of the separation from my parents. I remained at school only to keep my promise to my Catholic mother that I would not ask my father, who was a Protestant, to take me home. Mother Hardey's sympathetic heart divined the cause of

my sadness. That same evening she sent for me, and began at once to speak to me gently, but with such earnestness that I can never forget her words. She told me it was my duty to acquire a Catholic education, that later I might be able to assist my mother in the training of her younger children. Her kind advice appealed so strongly to my spirit of faith that I became reconciled for a time to my school life. After some months, however, my longing for home returned and I left the convent. When the academy was opened in London, Mother Hardey's words came back to me so forcibly that her appeal to my sense of duty left me no peace, and I asked and obtained permission to enter the school. No one could have been happier than I was during the remainder of my schooldays. When I next saw the dear Mother I had heard the call to a higher life, and she strengthened and encouraged me to be faithful to grace. Her every word was full of light and consolation. When, some years later, I arrived at Manhattanville, she welcomed me with that warmth of affection which made me feel that I was the special object of her solicitude. How often since that happy day have I received proofs of the goodness of her heart, which, like the heart of Our dear Lord, was boundless in its charity."

While Mother Hardey was occupied in promoting the welfare of the houses of her Vicariate, the Manhattanville Novitiate was increasing in numbers even beyond her most ardent hopes. Within the space of a few months nineteen postulants had entered, three of whom had come from Cuba, where a house of the Sacred Heart was about to be opened under the most favorable auspices. Señora Espino, a lady of remarkable faith and piety, had earnestly prayed for years for the conversion of her husband, a man distinguished for high moral excellence, but estranged from the practice of his religious duties. The faithful and devoted wife determined to win from Heaven a favorable answer to her prayers, by dedicating a portion of her wealth to a work

to promote the glory of God and the welfare of souls. She submitted to her husband her plan of establishing a house of education for the young girls of their native city, and received his most cordial sanction. About this time Mother Hardey received another offer from a Miss Henriquetta Purroy, the principal of a select school in Havana, to transfer her pupils to the Religious of the Sacred Heart and to become herself a member of the Society.

When Mother Hardey laid these advantageous offers before Mother Barat the latter hesitated to accept them. "I am told," she wrote, "that foreigners are especially liable to take the yellow fever, which annually visits the island, and that, consequently, we must be ready to lose many of our subjects. What a prospect! I do not shrink from it, for God is all-powerful, and though I dread the consequences, I cannot refuse the opportunity of procuring His glory. The fact that He has sent you, in so extraordinary a way, those twenty subjects, should excite our confidence and our abandonment to the Divine Heart." Writing again on the subject to Mother Hardey, inspired by the twofold sentiment of apprehension for her daughters, and of zeal for the glory of God, the Mother General concluded by giving the signal for departure in these simple words: "It is with a trembling heart that I say to you, 'Go, my dearest Aloysia!'"

Mother Hardey, who had eagerly awaited the consent of her superior, prepared at once for the voyage, and embarked at New York for Cuba on December 27, 1857, accompanied by Mesdames Tommasini and Fowler. Before leaving they assisted at Mass in the chapel of the Seventeenth Street Convent, and, after Holy Communion, the celebrant, Rev. Father Gresselin, S. J., unexpectedly delivered a brief exhortation, taking for his text the passage from the Acts of the Apostles: And they fell upon Paul's neck weeping for the word which he had said to them, that "they should see his face no more." These words seemed to fore-

bode a great sorrow, and his audience was deeply affected. Surprised by the emotion he witnessed, the preacher sought to turn the thoughts of his hearers into a new channel, but it was in vain. There remained in all hearts a vague fear and tears, and sobs filled the parting hour. Mother Hardey maintained her wonted tranquillity and unshaken trust in Him for whose glory she was prepared to give even life itself.

The voyage was uneventful. On the third of January, 1858, the vessel entered the harbor of Havana, and Mr. and Mrs. Espino came on board to welcome Mother Hardey, whom they looked upon as an angel bearing the blessings of the Heart of Jesus to the young generation of their native city. A government vessel, manned by sailors in brilliant uniforms, conveyed the travellers to the shore, and they were conducted by their benefactors to their new home, where everything had been prepared for their reception. Mother Hardey began to make at once arrangements for the opening of the school, as Miss Purroy was already prepared to transfer her pupils to the new-comers. She hastened also to fulfil the requirements which business and etiquette demanded by calling on the Captain General of the Island. Her visit to this functionary was attended with the most satisfactory results. But, as usual, trials were awaiting her.

On the fifth of February, while walking in the garden with Madame Tommasini, she was suddenly attacked with violent pains in her back and other alarming symptoms of serious sickness declared themselves. The consternation was general; a physician was hastily summoned, and he pronounced her illness a case of yellow fever. The patient received the news with perfect tranquillity and an entire resignation of herself and her mission into the hands of God. The end seemed to have come, for the remedies applied were of no avail. Her strength was rapidly failing, and a fatal termination of the disease was apprehended,

when a young girl named Rafaela Donosa, called at the convent to solicit admission as a lay sister. Having learned with deep regret of Mother Hardey's dangerous illness, she believed, in the simplicity of her guileless nature, that it was possible to obtain her cure. Hastening to the Jesuit church, she prayed long and lovingly for the recovery of the Mother upon whom her entrance into the Society depended, and entering into a compact, as it were, with Our Lord, she offered to spend three extra days in purgatory after her death, if Mother Hardey were restored to health and she was admitted as a postulant. Was it the prayer of faith from that innocent soul which wrought the miracle?

While Rafaela was pleading before the tabernacle, Miss Purroy heard of Mother Hardey's illness, and hastened to offer her services as nurse. She suggested that almond oil should be tried as a last resource, but Mother Hardey objected that the doctor had not prescribed it, and she was bound by rule to obey his orders. Miss Purroy appealed to the Superior of the Jesuits, who was then in the house, asking him to put Mother Hardey under obedience to take the proposed remedy, as her case was a matter of life or death. The priest went immediately to the bedside of the invalid, spoke to her briefly of her dangerous condition and urging the use of the remedy proposed. Mother Hardey calmly replied, "Reverend Father, the doctor has not ordered it." Prepared for this objection, he answered: "I know your Rule enjoins upon you obedience to the prescriptions of your physicians, but I ask you in obedience to your confessor to take the oil, and allow Miss Purroy to do for you whatever her judgment and experience may suggest." Looking upon her confessor as the representative of God, Mother Hardey at once consented. The priest blessed the medicine, and the effect was marvelous, after several doses had been taken. In a few days the crisis was passed, and the patient pronounced out of danger.

The admirable equanimity with which she had resigned

herself to die, marked also her acceptance of returning health. This perfect self-possession hastened her recovery, and after the lapse of a few weeks she was again actively employed in preparing for the arrival of the little colony which she had summoned from Manhattanville. The academy was opened with forty-five boarders on the Feast of Saint Joseph, the patron of the Captain General, who had expressed a desire to be present on the occasion, and Mr. and Mrs. Espino offered to do the honors of the reception. About eleven o'clock the pupils arrived, accompanied by their parents, and a large number of the most distinguished citizens of Havana. Then, when all had assembled, the sound of military music announced the advent of the Captain General. Having testified his great pleasure in being permitted to attend the ceremonies, he listened with deep interest to a discourse on Christian education delivered by the most eloquent preacher in the city, and before leaving he renewed his offer of service to Mother Hardey, with the assurance that he would consider it a pleasure to protect the interests of the Academy of the Sacred Heart.

As soon as the pupils of Miss Purroy's school had been received and the classes organized, Mother Hardey felt that her mission in Havana was accomplished, and confiding the charge of the house to Madame Justina Casanova Lay, who had taken her first vows at Manhattanville only a few weeks previous, prepared to depart.

A brief account of Madame Casanova Lay may be of interest to our readers. God had seemed to predestine her in a special manner for His service in the Society. From her earliest childhood she was noted for the most amiable qualities, but that which particularly distinguished her, was an unbounded charity towards the poor and suffering members of Jesus Christ, a virtue which was an inheritance from her parents, whose house was a place of refuge for the afflicted of every class. At the age of twenty-two Justina married, but hardly had she begun to enjoy domestic bliss when a

threefold sorrow fell upon her, in the death of her husband, father and mother. From that time she devoted herself exclusively to prayer and works of charity. She determined to enter a convent, but eleven years were to elapse before the fulfilment of her holy purpose, for it seemed that she had yet to accomplish a great mission of charity in behalf of others.

In 1852, when the cholera swept over her native city, Santiago de Cuba, she spared neither her strength nor her fortune in ministering to the victims of the scourge. She entered the homes of the plague-stricken, prepared them for the reception of the Last Sacraments, and when those who succumbed to the epidemic were poor, she paid the expenses of their burial. It is not surprising that Madame Lay was revered by rich and poor alike as an angel of benediction. After the cessation of the cholera she resolved to go to Europe in order to execute her long cherished plan to become a religious, but Divine Providence guided her steps to Manhattanville. She went to New York to visit her brother, who resided there, and by him she was presented to Reverend Mother Hardey, who later admitted her into the Novitiate.

It was soon evident that Madame Lay was well fitted for positions of trust in the Society, and Mother Hardey took special pains to initiate her into the true spirit of the Sacred Heart, with the view of confiding to her the new foundation to be made in Havana. Her expectations were fully realized. Under Madame Lay's gentle government and enlightened experience the new establishment prospered beyond her most sanguine hopes. The first act of Madame Lay's administration was a solemn promise made to our Blessed Lady that on every Saturday for one year both religious and pupils would unite in singing the "Magnificat" in their little chapel, in thanksgiving for Mother Hardey's recovery. With this affectionate farewell Mother

Hardey sailed from Havana on the thirtieth of March and reached New York on Easter Sunday.

Wishing to spare her daughters any anxiety she had given orders during her illness that the news should not be communicated to the houses of her Vicariate, but while the Manhattanville community was preparing to greet their loved Mother with a joyous welcome, a letter was received from the father of one of their Cuban pupils, the first words of which were: "Thank God, Madame Hardey is out of danger." Mother Boudreau read the startling news at the noon recreation, and the consternation of all present can be better imagined than described. The happiness of seeing their beloved Mother again in their midst can be measured only by the intense grief which the unexpected news of her illness had caused. Her presence to her dear family seemed like a resurrection, and it added a deeper note of thanksgiving to the Easter joys.

Mother Boudreau, the Mistress General of Manhattanville, in token of gratitude for Mother Hardey's recovery, fitted up a beautiful sanctuary in honor of our Blessed Lady, long known as the Chapel of Mater Admirabilis. In it she placed a painting of the famous fresco of the Madonna in the convent of the Trinita in Rome. The Virgin of the Temple appealed forcibly to the hearts of the children, as with her spinning wheel, open book, and lily by her side, she is held up as a model of a life of purity, prayer and labor. This exquisite painting is still preserved at Manhattanville as a precious relic of bygone days, days of Mother Hardey, Mothers Boudreau, Jones and Tommasini, and their devoted pupils. During the destruction by fire of Manhattanville Convent in 1888, it was rescued from the flames, and it now adorns the Lady Chapel, the affectionate tribute of the Alumnæ of the Academy in memory of the Golden Jubilee of 1894.

Mother Hardey herself had made a promise during her illness that if restored to health she would undertake some

special work for the increase of devotion to the Sacred Heart. In her profound humility she failed to see that her whole life had been devoted to that object. Her first care on her return home was to ask advice as to the best means of fulfilling her promise. A Jesuit Father suggested the translation of Gautrelet's "Month of the Sacred Heart." The work was begun and soon after given to the press. It was the first publication of the kind issued in the United States. Mother Hardey was also the first promoter of the Association of the Holy Childhood in New York, as we learn from the following account from the pen of Reverend Father Daniel of Montreal, Director General of the Association:

"At one of my visits to Manhattanville I availed myself of the opportunity to solicit the help of Mother Hardey in establishing the work of the Holy Childhood in the United States. She readily consented, and I returned home proud and happy in the promise of her assistance, and loving the Society of the Sacred Heart more than ever. Some weeks later, I received a letter from Rev. Francis McNeirny, Secretary of Archbishop Hughes, informing me that his Grace preferred to wait two years before authorizing the foundation of my work, in order to establish more firmly the Propagation of the Faith in his diocese. Frustrated in my plans, I turned again to Mother Hardey. Touched by my letter she answered, 'Do not be troubled. I shall arrange matters to your satisfaction.' Oh, what a marvelous mind she had, and how rich in resources! She at once set Madame Catherine White the task of composing a thrilling drama, picturing the desolation and anguish of a Chinese mother, whose child was torn from her arms and thrown to the dogs. The most pathetic part in the drama was given to the niece of Archbishop Hughes, and his Grace was invited to witness the play. As had been anticipated the tender-hearted prelate was affected even to tears. Availing herself of the most favorable moment, Miss An-

gela, still robed in her Chinese costume, knelt before her uncle, and begged him to sanction the work of the Holy Childhood. 'With all my heart,' the Archbishop answered, 'let Mother Hardey inaugurate it!' The cause was gained. The Association was started in all the schools of the Sacred Heart, and soon by request of the Archbishop himself the work was begun in nearly all the churches of the New York diocese."

It will perhaps be proper to close this chapter with a brief sketch of Rafaela Donosa, the young candidate who had made such a heroic sacrifice to obtain Mother Hardey's speedy recovery from yellow fever. Having been received as a lay sister in the community, she was remarkable during her short religious life for her faithful observance of rule, and her ardent love for Jesus in the Blessed Sacrament. A few months before her death, as the Sisters were telling at recreation on what days they would prefer to die, Sister Rafaela declared she would choose the Feast of the Assumption.

"But that would deprive us of the Exposition of the Blessed Sacrament," remarked one of the Sisters. "Oh, no!" replied Sister Rafaela, as if assured of the fact, "I will die only after the Blessed Sacrament has been exposed. My corpse will be carried to the chapel after Benediction, and I shall be buried next morning after Mass." Her prediction was literally fulfilled. Some days before the Feast of the Assumption she became dangerously ill. Her sufferings were very great, and the fever so intense that those who approached her bedside felt something of the extreme heat which was devouring her frame. For three days she lay motionless, her hands joined in an attitude of prayer, her lips silent, save to hold occasional colloquies with Jesus and His Blessed Mother. On the 15th of August, while the chaplain was exposing the Blessed Sacrament after the Mass, she surrendered her beautiful soul into the hands of her Creator. After Benediction her body was borne to the

chapel, and the following morning, after the requiem Mass, it was consigned to the tomb. She left behind her the pious belief that the three days of agony preceding her death were the three days of suffering which she had so generously offered to undergo if Mother Hardey's life were spared.

CHAPTER XVIII.

MANHATTANVILLE PUPILS—LETTERS OF ARCHBISHOP HUGHES AND MOTHER BARAT—SOJOURN OF THE BISHOP OF PUEBLA AT MANHATTANVILLE—FOUNDATION AT KENWOOD—1858-1860.

The years which immediately follow Mother Hardey's restoration to health are so full of her active zeal in extending the reign of Christ, and so rich in good works, that we are necessarily obliged to omit many events which would be of interest and edification to our readers.

In the summer of 1858, she began the work of enlarging the chapel of Manhattanville, a measure necessitated by the rapid growth of the boarding school, which numbered over two hundred pupils. Within that year she had the consolation of seeing twelve of the children received into the Church, with the full consent of their parents. Among these converts was Mary A., a young girl endowed with more than ordinary gifts of mind, who had entered the academy strongly prejudiced against the Catholic Faith. Its tenets were repugnant to her intellect and many of its practices and devotions offensive to her ideas of propriety. After a year spent in the school she was still so bitterly opposed to the Church that on Good Friday, while assisting at the Way of the Cross she suddenly quitted the chapel, condemning within herself the solemn devotion as a species of idolatry.

For some time she wandered alone through the adjacent parlors, left to her own bitter reflections, but, strange to say, the hour of her greatest repugnance became the time of God's visitation. The Faith, which a few moments before had seemed so false and meaningless, now rose before her in all the brightness of a divine revelation. A few months

later she became a Catholic, and Mother Hardey had the happiness of seeing her changed into a zealous apostle of the true Church. Full of joy in the possession of her newfound treasure, Mary sought to convert her much loved friend, Ultima M., a young girl of her own age. She prayed and obtained prayers of others, adopting various practices of devotion and penance, all having for their object the conversion of her friend. Her zeal was rewarded, for some months later Ultima became a most ardent child of the Church. Both young girls were the pride and honor of the Manhattanville school, and their influence for good was equally felt in their own home circles.

Mary A.'s father had been baptized a Catholic, but having married a Protestant he abandoned the Church and allowed his children to be reared in their mother's religion. Mary had the consolation of seeing her father return to the Faith of his childhood, and of bringing her mother and three sisters into the Church. After fulfilling a mission of usefulness at home, she entered the Novitiate of Manhattanville, whither she was followed a few years later by her younger sister Blanche. Ultima M. married and settled in Cuba. She became a model wife and mother. During the insurrection in 1868, Mr. S., her husband, was forced to give hospitality to the officers of a Spanish regiment, which had been quartered on his plantation. Through their unwelcome guests it was learned that fourteen young men, belonging to the best families in Havana, were held prisoners in the camp, and had been condemned to be executed. Mrs. S. resolved to make an effort to save them. She invited the officers to a sumptuous banquet, which was followed by a musical entertainment. The commanding officer was so entranced by her magnificent voice and superb execution on the harp, that he swore in true cavalier style he was ready to grant any favor his fair hostess might do him the honor to ask. After a moment's pause, Mrs. S. called upon her guests to witness the declaration, then, throwing her-

self on her knees before the officer, she begged him to grant her the life and liberty of his prisoners.

Though startled by the request, the Spanish soldier was too chivalrous to break his word. The prisoners were released, but before their departure, at the earnest solicitation of their gracious deliverer, they made their peace with God in the reception of the Sacraments of Penance and the Holy Eucharist. A few years later this noble woman died a martyr to her charity. While nursing a sick slave she contracted the disease of the sufferer, and, realizing that her days were numbered, she exacted from her husband the promise that her two daughters should be educated at Manhattanville. It was one of these young girls who was chosen to read the touching panegyric of Mother Hardey at the closing exercises of the scholastic year, June, 1886.

Another interesting conversion was that of Leila R., a child only seven years of age, whose heart had been touched by grace, and inspired with the desire of becoming a Catholic. Every day the innocent child spent a part of her recreation in making visits to the altars of Jesus, Mary and Joseph to implore the desired favor. The first time she asked her mother's permission to be baptized it was positively refused. Again and again she repeated her request, at each succeeding visit, but without success. One day the mother having been kept waiting a long time in the parlor for the child, asked her the reason of the delay. Leila answered that she had gone first to the altar of the Blessed Virgin to ask her to touch her mother's heart. Profoundly moved by the piety and perseverance of her little girl, Mrs. R. answered: "Well, Leila, if it will make you happier, I am willing you should be a Catholic." At these words Leila rushed out of the parlor to the Mistress General, whom she brought by the hand to her mother, saying: "Mamma, please tell Mother Boudreau what you have just said, for she might not believe me!" The happiness of the child was at its height, but no sooner had she been regenerated in the waters

of Baptism than she turned all her efforts towards obtaining the same favor for her mother. Her pleadings were directed to the Heart of Jesus in the Eucharist.

Once when she had passed a whole hour upon her knees before the Tabernacle, being asked how she could find enough to say for so long a time, the child answered with charming simplicity: "I do not know how to say beautiful prayers, but I just talk to Jesus. Perhaps I do not say just what I should, but I tell Him over and over again not to let mamma die without Baptism." The health of Mrs. R. soon became impaired. During the Christmas holidays Leila taught her all she knew of the little Catechism, and, in the month of January, the sick woman, seeing death was not far off, wrote a very touching letter to Mother Hardey, begging her to come to visit her, since she was unable to go to Manhattanville. In an affectionate reply, Mother Hardey wrote that the Rule did not permit her to visit, but she would send a friend, much better able to give her peace and consolation.

She asked a Jesuit Father to call upon Mrs. R., and he prepared her for her abjuration and reception into the Church, and baptized her younger daughter for whom little Leila was sponsor. Shortly after this touching ceremony Mrs. R. breathed her last, in sentiments of peace and confidence in the mercy of that God whom she had only known and loved at the eleventh hour. This triple baptism was a great joy to Mother Hardey, whose only desire was the conquest of souls. She never lost an opportunity of doing good, and God seemed to take pleasure in multiplying the works of zeal and charity so lovingly undertaken and so gloriously crowned.

One day, while walking with the community at the recreation, she met a poor negress who had come to beg food and clothing for her family. Mother Hardey questioned her about her religion and occupation, and learning that neither she nor her children had ever been baptized, she told the

woman to bring her children the next day. Finding that the two youngest were very frail and sickly, she decided to have them baptized as soon as possible. The pupils were informed of the ceremony, and godmothers selected among the Children of Mary, who, appreciating the privilege, at once prepared suitable clothes for the occasion. At the appointed time three candidates for Baptism appeared, one, a little boy of seven years, for whom they had to take an acolyte's surplice to cover his rags. The father of this interesting family remained in a corner of the chapel observing everything very attentively. His good wife, greatly touched by the charity and gifts bestowed upon herself and her little ones, after a bountiful repast declared her intention of "getting religion" herself as soon as she could.

Before long she was sufficiently prepared to be baptized, and even to receive Holy Communion and Confirmation with the older children. Her two youngest died in their baptismal innocence. Strong in her faith, the good mother, notwithstanding the reproaches of her husband, refused to have the children buried in a Protestant graveyard, though the burial was offered her gratis. As soon as Mother Hardey was informed of the condition of affairs, she charged herself with the expenses of the funeral, and continued to bestow so much kindness on the family that she had the happiness of seeing the husband baptized and the marriage ceremony performed in the Manhattanville chapel.

By request of Archbishop Hughes, in 1858, Mother Hardey offered hospitality to Mgr. de la Bastida, Bishop of La Puebla Mexico, the first victim of a violent persecution of the Mexican hierarchy by the government of the country, for refusing to endorse the sequestration of property belonging to the Church. He had been seized by the soldiery and forced to leave not only his palace and his diocese, but even his country, without time to say farewell to his sisters who lived in his palace, and to whom he had been a father and protector. After three years of exile in Rome, he set out

for America, having learned that the clerical party in Mexico had triumphed. He arrived too late, for ere he reached New York the Liberals had been returned to power. Unwilling to be at a great distance from his flock in case of an opportunity to return to his diocese, the bishop gratefully accepted the offer of a home at Manhattanville, where the stone house on the grounds was fitted up for his accommodation.

Mother Hardey refused to yield to others the superintendence of the preparations for his arrival. "I feel," she said, "as if we were about to receive one of the twelve Apostles." She always spoke of the bishop's sojourn as a time of special blessings to her house. We find in her letter written to Mother Barat on the eve of the bishop's departure for Europe, the following lines: "The exiled bishop from Mexico, who occupied the cottage on the grounds, will probably be the bearer of this letter. He will give you news of us, but he will not be likely to tell you that he has been a channel of benedictions to your family of Manhattanville. During the past twelve months he has given the veil to ten choir postulants, and six others are to be received on the Feast of St. Stanislaus. When he arrived here there were no postulants in the Novitiate. The school has also been the object of his special interest. Eight of our Protestant children have received Baptism at his hands."

The bishop had fully appreciated Mother Hardey's kindness. One of the religious gave him lessons in English, she herself taught him French, and everyone endeavored to make him forget the bitterness of exile. Twenty-four years later, when the venerable prelate was restored to his country and appointed Archbishop of Mexico, he invited the Religious of the Sacred Heart to establish a convent in his episcopal city. It was Mother Hardey's gracious hospitality which thus opened the way to this new field of labor, where the Institute so dear to her in life is at present reaping a plentiful harvest of souls in four of the principal

cities of the republic. During the bishop's sojourn at Manhattanville an unfortunate incident occurred, which shows how trials were wont to be mingled with Mother Hardey's joys. The chaplain of the convent was afflicted with an incurable disease, which was gradually undermining his mental faculties, though the fact was not then suspected. Strange as it appeared at the time, he showed annoyance whenever the ceremonies in the chapel were performed by the bishop, and one Sunday afternoon as the prelate was entering the sanctuary to give Benediction of the Blessed Sacrament, he hastily stepped forward and proceeded to officiate, while the bishop withdrew to his priedieu, surprised and mortified at the insult offered him. On leaving the chapel the first person he met was President Comonfort of Mexico, whose two daughters were pupils at Manhattanville. The bishop naturally inferred that in deference to this official Mother Hardey did not wish him to officiate at the Benediction, as it was Comonfort who had banished him from Mexico.

Unconscious of this interpretation of his Lordship, Mother Hardey, who felt keenly the insult offered to the bishop, went to the cottage to apologize as best she could for the chaplain's conduct. To her consternation she was told that the bishop refused to see her. No explanation was given for several days, and by mere chance she learned that the bishop's displeasure was directed against herself. Fortunately, the explanation of his secretary, and new freaks on the part of the chaplain, soon made the truth clear. It is needless to add that his Lordship made touching reparation to Mother Hardey for his unjust suspicions, which attending circumstances seemed to justify.

Before leaving this subject, we shall mention an incident which illustrates Mother Hardey's delicacy of feeling. Mgr. de la Bastida, realizing the heavy expenses entailed by the erection of new buildings at Manhattanville, wished to pay his board and that of his secretary, but Mother Hardey

refused to receive any remuneration. Finding, however, that a package of gold coins, carefully sealed, was sent to her every month, she ceased to allude to the subject, and his Lordship believed he had succeeded in overcoming her objections. When the bishop left for Europe Mother Hardey confided to his secretary a small box, saying it contained a few articles for the use of his Lordship, and requesting that it should be opened only after the vessel had sailed from port. The injunction was obeyed, and on their arrival in London the box was opened. Underneath some toilet articles were found the packages of gold coins, each one bearing its seal yet unbroken. The bishop's letter of thanks was the outpouring of a heart deeply touched by this last proof of Mother Hardey's generosity, and in writing to one of his friends in New York, he said: "I consider Mother Hardey the Saint Teresa of this century."

The trials of the Holy Father in 1859 developed among the pupils of Manhattanville a very tender attachment to the Holy See. Prayers for the triumph of the Church and the Vicar of Jesus Christ were publicly offered, and the enthusiasm of the children knew no bounds when there was question of helping the good cause with their alms or their good works. One of the little girls wrote to Mgr. de la Bastida, after he had left for Rome: "Poor Holy Father! How he must suffer! Will your Lordship please tell him that, if he has to leave Rome, he shall be joyfully welcomed at Manhattanville. His little children of the Sacred Heart are now offering ever so many acts of silence and self-denial, that he may triumph over his enemies." It afforded the bishop great pleasure to transmit this artless message to Pius IX, and the tender heart of the Pontiff was so deeply touched by the simple expression of childish loyalty that he sent a special benediction across the seas to strengthen the little flock in the love of the Church and its Chief Pastor.

In the month of June of that same year Archbishop Hughes announced that a collection for the Holy Father

would be taken up in all the churches of the diocese, and that he wished even the school children to contribute their share. The request found a generous response at Manhattanville. The sum of three thousand dollars was collected and presented to the Archbishop in an artificial rose, at the closing exercises of the scholastic year. His Grace expressed his deep appreciation of the gift of the "Golden Rose," promising to assure the Holy Father that there were none more loyal and devoted to him than the children of the Sacred Heart. The knowledge that the Holy Father was aware of that loyalty was communicated to Mother Hardey in a letter of one of her old pupils, written just at that time:

"My Dear Madame:

"Had you been able to foresee the consolations I was to enjoy in Rome, you would certainly not have tried to dissuade me from taking the journey. I can say for once that I am glad I did not follow your counsels. I could not make up my mind to tell you of the project which I had formed in making this visit to Rome with my two dear children, namely, that of having them receive their First Communion from the hands of the Holy Father. I confided my secret to no one save our Blessed Mother and good Saint Joseph. Mary and Josephine are their children rather than mine, and you shall hear how my hopes were realized. When I arrived in Rome, I asked whether the Holy Father was likely to say Mass in any of the churches where ladies might be permitted to receive Holy Communion. I was told that in a few days His Holiness would celebrate in the church of Saint Agnes. I was presented to Cardinal Reisach, to whom I made known my desire. He assured me there would be no difficulty in regard to its execution, and promised to arrange the matter for me. He took our names and told me what was to be done to prepare the children for the grand ceremony. I mentioned my fears in regard to Josephine's age, which, as you know, is only eight years. After examining her well, he relieved my anxiety on that

point. I then went to the Convent of the Sacred Heart, where I had already been received with much goodness by our dear Mothers. Madame de Fonsbelle offered to give my children a little retreat, for I was uneasy lest they should not be sufficiently prepared, and yet in my heart I felt that they would never be purer or better disposed. Their desire to be united to Our Lord was so ardent, I was, as it were, carried away almost against my will. You would not have blamed me if you had seen them.

"They were so impressed with the solemnity of the act that their father was moved to tears. I myself prepared them for their general confession, and let me tell you, dear Mother, who love my children as I love them myself, the great consolation of a Christian mother: that of believing my daughters presented to Our Lord souls that had never been tarnished by a grave sin. The eve of the great day was so stormy that it was said the Holy Father could not go to St. Agnes' church. Our prayers were redoubled and fine weather was granted. When we arrived we found such a crowd, besides the hundred students of the Propaganda, that it seemed impossible for us to get near the altar. My children were dressed in their First Communion robes, which contrasted strikingly with the black dresses that etiquette required every one else to wear. Just when we thought it impossible to pierce through the crowd, Monseigneur Bedini spied us. His Eminence sent a cameriera to give us places close to the altar facing the Holy Father, the children in the center, Mr. F. and myself on either side. How can I describe to you, my dear Madame, the sentiments that filled my soul, when I saw Our dear Lord carried by His Vicar upon earth, descending into the hearts of my dear children, and then coming to my husband and to me! I no longer saw anything, nor was I conscious where I was! After Mass the Holy Father assisted at a second Mass, as did all present. When the Holy Sacrifice was ended, his Holiness and the Cardinals withdrew. We also

prepared to leave, when Bishop Bacon, of Portland, came to tell us that the Pope asked to see the children. I gave them to His Lordship almost unwillingly. Taking a hand of each, he told us that we also were invited.

"We were conducted to a room where the Holy Father was seated at table. On seeing us enter, he exclaimed, 'Ah! here comes the Bishop of Portland with his two American angels.' The sight of the venerable Pontiff made me melt into tears. I could see nothing for some moments, but when I was able to distinguish objects around me, what a sight met my eyes! My two children were seated on either side of His Holiness, who waited upon them, making them eat cake, fruit and bonbons. I am far from thinking my children pretty, though a mother always finds beauty in her offspring, but I assure you that at that moment they appeared really lovely in their white dresses, so fresh and simple. They looked like the protecting angels of Pius IX. May they be so in reality and ward off from that blessed head all the evils which these unhappy days threaten! Those present were so impressed by the spectacle that they asked for a photographer to reproduce the scene.

"My turn was to come. The Holy Father inquired, 'Where is la Madre?' I threw myself on my knees before him. He asked where I had been educated, as also my children. The name of the Sacred Heart caused him to smile, and then he spoke of the good done in your schools. He placed his hands upon the heads of my children, repeating, Oh! the children and grandchildren of the Sacred Heart are true children of the Church.' I profited of this moment to obtain the blessing of His Holiness on all who are dearest to me in this world, our venerated Mother General, all our Mothers of the Sacred Heart, and you especially, dear Madame. Mr. F. also prostrated himself at the feet of the Pope and received his share of encouragement and compliments. Oh! what a beautiful day! Can I ever forget it! In the afternoon we had an audi-

ence with the Holy Father, who asked for the Americans.

"Bishop Bacon presented their gifts by the hands of my two little angels, who stood on either side of his Lordship while he read the address. When they presented the offerings in the name of their countrymen, His Holiness replied in the most touching manner, saying that his late crosses had been mingled with so many consolations he could hardly say which of the two had been most numerous. Addressing my dear children, His Holiness told them never to forget this day, to preserve the whiteness of their souls which had been washed in the blood of the Lamb, for, he added, 'You are the sheep whom I have fed with Bread from Heaven, and even with material bread.'

"I am sure you are astonished, dear Madame, by all these graces granted to your poor Lizzie. I ask myself, what have I done for God, that he should thus favor me? I owe it all to the Sacred Heart, and to my good friend, St. Joseph, whom I love so much. Yesterday we gave a reception to Monseigneur Bedini and Cardinal Antonelli. The former is kindness itself. He presented us with a magnificent rosary from the Holy Father, who has promised to give us a private audience on Monday next. In the afternoon I went with my children to the Sacred Heart. We knelt before the painting of Mater Admirabilis to thank our heavenly Mother for the graces of the day. There another family feast awaited us. Madame de Fonsbelle and the Mother Superior conducted us to the chapel, where everything was prepared for the renewal of the Baptismal Vows and the Consecration to the Blessed Virgin; the little ceremony closed with a canticle and the Magnificat. Thus, you see, dear Madame, it is the Sacred Heart which begins and ends for us all joys and all feasts."

This interesting and consoling letter was so much appreciated by Mother Hardey, that she forwarded it to Mother Barat, who was equally pleased with its spirit of loyalty and affection for the Society and the Holy See. She ordered

copies to be sent to all the convents, that the pupils might derive benefit from the example set before them of a model Christian mother and true child of the Sacred Heart.

The year 1859 was marked by a consolation of another kind. Through the instrumentality of the Very Rev. J. J. Conroy, Vicar General of the Albany diocese, she obtained possession of a magnificent estate, the property of Mr. Joel Rathbone, overlooking the little village of Kenwood. The situation commands an extended view of the Hudson River, and of the hills and meadows lying along its banks on one side, while on the other the eye beholds the blue outline of the Heidelberg Mountains. On the estate itself a long picturesque drive, between hills crowned with majestic trees, wound from the porter's lodge to the mansion, while thickly wooded hills, the gardens, orchards, meadows, fields and groves afforded that pleasing variety so desirable for students within a convent enclosure. The dwelling, which was pulled down later to make room for the grand conventual buildings, was unique in style. Antique carvings and stained glass windows lent to some of the apartments an aspect which was almost monastic. These were made to serve for chapel and parlors, while the bright sunlit rooms were converted into study and recreation halls. The religious were enraptured with the beauty of their surroundings, which formed a striking contrast with the modest little country house which they had been occupying on the Troy Road. The pupils were enthusiastic in their admiration of the house and grounds. Never were children more devoted to their Alma Mater than the happy band of Kenwood's first pupils, who made the woods and groves resound with their songs of joy, and in the evening twilight, from the beautiful terrace, the sweet strains of the "Ave Sanctissima" floated over the hills and meadows and down the beautiful river.

Mother Hardey was justly proud of this new conquest of the Sacred Heart. She sent there those of her daughters

whose health required rest or change of air, and, from the very beginning, she took special interest in the prosperity of Kenwood, which later, was to owe its great development to her. But her deepest solicitude was the advancement of her daughters in the spiritual life, and notwithstanding her multiplied labors, she found time to write letters of counsel and encouragement to them, such as the following:

"My Dear Child:

"Mr. Patrick is in the parlor waiting for letters and messages before leaving for Albany. I am very busy just now, but I could not let him leave without a line for my oldest, and, I wish I could say, my best daughter. But you will try to become the best, will you not, during my absence, that God may bless me and my mission. First of all, I beg you to be faithful to your exercises of piety. Our holy Rule tells us that we should love meditation. Strive, therefore, with all your energy to become an interior soul. You have the necessary dispositions, and, believe me, your present difficulties come from neglecting to develop them. Promise me that you will go direct to Our Lord when you want to speak to me. I have given Him all my messages for you. If you have recourse to His Sacred Heart you will overcome your sadness, for this feeling comes from your ardent desire to be united to Him. No need of asking me to pray for you. I never fail to do so. Your happiness is as dear to me as my own."

And in another letter to the same religious she writes: "Blessed are the clean of heart, for they shall see God. Yes, even in this world, for Our Lord dwells in hearts that are watching and praying. Our difficulties come from our too great eagerness for the things of this world, and our desire to see and hear all that is going on. Our divine Spouse is jealous of our affections, and He cannot tolerate in our hearts anything that does not belong to Him."

It was thus that Mother Hardey sought to form souls to

solid religious virtues without interfering with the action of divine grace. To one who had caused her great sorrow by a serious fault, for which she came to beg her pardon, she simply answered: "I knew that you had not the light to see your mistake," and not another word of reproach passed her lips. So much calmness and peace in her exterior deportment could only be the fruit of long and persevering struggle in a character like hers. When necessary she knew how to reprimand severely, but her voice was never raised above its natural tone, her countenance never altered, and never did an unmeasured word escape her lips. As one of her daughters said, "She concealed a hand of iron in a velvet glove, but her strength was so well tempered with meekness that we never experienced the salutary effects of the one without feeling the consolation of the other."

In the beginning of the year 1859, a rumor was circulated that Mother Hardey was to be removed from Manhattanville. It probably originated from the fact that she had offered herself to the Mother General in answer to an appeal for subjects for the South American missions. Her confidential friend, Mother Trincano, became alarmed lest the offer might be accepted, and she communicated her apprehensions to Archbishop Hughes. His Grace entered fully into her sentiments, and, in order to avert such a loss to his diocese, he addressed the following lines to Mother Barat:

"Reverend and Dear Mother Barat:

"I heard yesterday, from Mother Trincano, and with very deep regret, that Madame Hardey is likely to be removed in the spring from Manhattanville. After eighteen years, since the first community of the Sacred Heart was established in my diocese, I can say, that I have never interfered with its internal regulations, and have been entirely content in knowing that the community has lived strictly

according to its rules, which are always the best safeguard for fervent religious ladies. But, under the present circumstances, I am compelled by zeal, not only for the interests of the Ladies of the Sacred Heart in this city, but throughout the United States, to present to you, with sincere respect, the reasons why, in my opinion, Mother Hardey should be left where she is:

"1. The flourishing community of Manhattanville has grown up and persevered in strictest religious fervor under her wise, constant and judicious direction as Superior.

"2. From the same establishment many branches have been taken and planted in Albany, Rochester, Philadelphia, Detroit, Montreal and even Halifax. The Superiors of these houses have for the most part received their training at Manhattanville, and the regularity and order of that house they have everywhere endeavored to imitate. Madame Hardey has been their model. In cases of difficulty they have had recourse to her wise and prudent counsel, nor do I think these institutions are yet sufficiently established, or their Superiors so confirmed in the whole knowledge and spirit of their state, especially as Superiors, as to be able to dispense with the great advantage of sometimes returning to the Mother House at Manhattanville, and at all times of consulting by letter the wise and excellent Mother Superior, under whom they have been trained, and in whom they have such unbounded and well merited confidence.

"3. The removal of Mother Hardey at this time would be a very great shock to the Catholics; indeed, I might add also, to the Protestants of New York. The respect and veneration which both Catholics and Protestants entertain for Madame Hardey are such that they would regard it as a public calamity. I fear also that it would diminish to some extent the confidence of the public in the Society of the Sacred Heart.

"4. I would call your attention to the convent itself. There everything is organized and going on in the simplic-

ity of fervent religious life, just the same as it has done for the last eighteen years. But what I think deeply deserving of your consideration is, that the number of young ladies who have been educated at the Sacred Heart is very great indeed. Many of them have returned home, sending back younger sisters, and, in not a few instances, their own daughters. The tie that binds all these, scattered as they are all over the country, to Manhattanville is Madame Hardey. To them it will not be the same institution if she is removed. No doubt, another Superior, perhaps equally capable might be appointed, but she will be as a stranger. If Madame Hardey were removed by death it would not, in my opinion, injure the school, but to send her to some other place, where she cannot do more good, will be looked upon as if her Superiors did not value the friendship and patronage of the Catholic community, or of the pupils that have been educated in the institution.

"5. The school is exceedingly flourishing. The number of boarders is at this moment, I believe, two hundred and six, of these about thirty-five are Protestants. Now, of the Protestants in the school last year, fifteen became Catholics and were baptized with the full consent of their parents. And why did they give their consent? Because of their confidence in Madame Hardey. These parents knew but little of the Catholic religion, but they all believed that whatever Madame Hardey would recommend for their children must be necessarily good. Let a new Superior be put in her place, and probably some of these would withdraw their children. Even Catholics would not feel the same security which they do now, for they have no anxiety as long as their daughters are under the protection and wise guidance of one who is so well known as the present Superior of Manhattanville convent.

"Reverend dear Mother, in my position as Archbishop of New York, I have deemed it but discharging the duty of conscience both as regards my own flock and as regards

your excellent community, to write to you as I have done. God forbid that either on this side of the ocean, or on the other, I should interfere or disturb the constitutions, rules and discipline of any religious society, and I pray you to understand that in case it should be necessary to remove Mother Hardey I shall regret it exceedingly for the reasons I have mentioned, but I shall submit to it without a murmur, as an evidence of the will of God in her regard. I beg of you, however, to reflect on what I have written, and I would beg further that if the rules require that Madame Hardey, after so long a service, be changed to another post, you would either by your own authority, or by authority obtained from the proper source, direct her, under dispensation, as an act of obedience, to remain where she is. The community of the Sacred Heart has grown most rapidly in the high estimation of the people of this country. But, after all, it is still young, and it would be well to let its roots sink deeper and become stronger in the American soil, before it shall be tried by such a test as the removal of Madame Hardey, at this moment, would expose it to.

"I have the honor to remain,

"Your obedient servant in Xt.,

"JOHN HUGHES,

"Abp. of New York."

We have been fortunately able to secure the following reply of Mother Barat, which is still preserved in the archives of the cathedral in New York:

"MONSEIGNEUR:

"I have received the letter which your Grace did me the honor of writing, and I thank you sincerely for the kind interest manifested towards our Society, and especially towards those of our establishments confided to your pastoral care.

"It is impossible for me to understand how you could

Former Mother House at Paris

have been informed of a project which I have not entertained, and of which, consequently, I have not spoken to any one. Your Grace may have been told that Mother Hardey would be called to France for our General Council, which probably will be assembled in the Spring of next year, for I cannot foresee being able to convoke it at an earlier period. This will not be the first time that she will repair hither, and her visit does not indicate that she will be changed from the post which she occupies at present. It is true, that she has greatly exceeded the time which our Constitutions have fixed for the exercise of authority in the same place, and it is possible that this fact has given rise to the conjecture in regard to her removal. But there is no rule without an exception, and it is understood that a thousand motives authorize this one, on account of the peculiar position in which our houses in America are placed. I know well the capabilities and devotedness, as well as the virtues of our good Mother Hardey. No one can appreciate them more than myself, and it is a consolation for me to see that your Grace entertains a similar opinion of her worth. I beg you therefore to believe that your letter and the reasons which are therein exposed, have been fully understood, and will be taken into consideration; and that, moreover, if I were obliged to decide upon a measure of such importance I would be the first to inform your Grace of the reasons which demanded such a measure, as I am in duty bound.

"Permit me, Monseigneur, in expressing my lively gratitude for the powerful concurrence and protection which our Society has always found in you, to solicit the continuation of your favor, and deign to accept the homage of the profound veneration with which I am,

"Your most humble servant in C. J. M.,

"M. L. S. BARAT,

"Sup. Gen."

This answer fully satisfied Archbishop Hughes that Madame Hardey would not be removed from Manhattanville, nor was there question of a change of residence for her during his lifetime. We shall see later on how this obedient religious took the initiative herself in reconciling the Archbishop's successor to her transfer to Kenwood.

It is natural to suppose that Mother Trincano was held responsible for the alarm of the Archbishop, and we find the following allusion to the subject in one of her letters of that period to Mother Hardey: "I know, my dear Mother, that I deserve a good penance for my indiscretion, and I shall gladly perform it in the hope that it may render me more prudent in the future. Oh! do not fear to trust your Therése, and I promise you will never have cause to doubt her again." In another letter she writes: "The 4th of April, the anniversary of your return from Havana, recalled many sweet remembrances. My Communion was offered for you, and I presented you anew to Him who gave you back to us with such loving tenderness, when He was about to take you to Himself. I am sure my sacrifice of being separated from you, must be agreeable to our dearest Lord, since he continues to prolong it. In moments of trial, it is a comfort to know that there is something I can give Him in return for the signal favor He has granted me. For the preservation of my dear Mother I would willingly accept any sacrifice, expose myself to any danger. I hear that I am blamed for my remark to the Archbishop, and I fear you will try to exonerate me. Do not seek to justify me in the eyes of our venerated Mother General. Such precious occasions of humiliation are rare, and I consider it a great grace to suffer something in so good a cause."

We learn from Mother Trincano's letters, which Mother Hardey preserved until her death, how strong were the ties of friendship uniting these two great souls, and the mutual

support resulting from so close a union in the Heart of Jesus.

The pecuniary assistance which Mother Hardey gave during the erection of the new convent of "the Sault" is made evident in this correspondence. She was a visible Providence to Mother Trincano, who, burdened with debt, informs her dear Mother of her anxiety in one letter, and in the next gives expression to her gratitude in the following words: "It is with tears in my eyes that I write to you to-day. They are not tears of sadness, but of gratitude for your goodness towards this little family. A thousand dollars! O my dear Mother, what a help this amount will be! What shall we do to prove our appreciation of so much goodness, so often bestowed upon your Canadian family. I know not what to say; but we shall apply to the Heart of Jesus to pay our debt of gratitude, and from that Source of Grace floods of benedictions will be poured upon our beloved Mother, and the many works of zeal in which she is engaged for the glory of the Divine Master."

Mother Hardey's resources seemed to be multiplied in proportion to the generosity with which they were employed in relieving the wants of others. One of her daughters writes: "My uncle and guardian handed me a cheque on Christmas day, telling me to use it as I pleased, as it was his Christmas gift to me. Immediately on leaving the parlor I went to Reverend Mother's room to offer my gift to her, for I knew how many things were needed at Manhattanville. She smiled and thanked me with her usual graciousness, and I was happy to know that she was pleased. Next morning when I went to her room she said: 'I have just received a letter from Mother Eugénie telling me she has no money to pay her workmen. Will you not be glad to have me send her your cheque?' When I looked a little disappointed, she added: 'You see, three of us will be made happy by your uncle's gift. You in having it to give to me,

I in being able to give it to Mother Eugénie, and that dear Mother's Christmas joy in being able to pay her men.' "

In a letter dated July 12, 1859, Mother Barat expressed the hope of seeing Mother Hardey in Paris at an early date, and of showing her the new mother-house, which had just been completed. Although she makes allusion only to the holding of the General Council, her words seem prophetic: "I hope, if nothing happens, that you will soon share with us this new home, which is yours also. I trust that before going to God, I shall have the happiness of seeing the head superiors of the Society, for now that we have a home of our own, it is a great joy for your Mother to welcome in turn those dear daughters who come to seek from us the counsel and aid of which they have need. I long to see you and dear Mother Jouve with us. Prepare in advance for this visit. We have a great deal to do and the work becomes heavier every day."

A little later Mother Barat writes again to thank her for a gift which is to this day a souvenir of the beloved donor: "I thank you, my dear daughter, for the beautiful and graceful Holy Water font, with which you have adorned our chapel. I hope you will soon have the consolation of visiting this Mother House, which is truly your home."

Under date of May 28, 1860, Mother Barat writes again: "Dear and Good Daughter:

"I have not the heart to let the present occasion pass without sending you some lines for my own consolation, as also to thank you for your offerings. I cannot express how grateful I am, and I shall ask the Heart of Jesus to apply to you the merit of the good works to which your gift will be destined.

"When will it be given me to see you again? Alas! circumstances have retarded the holding of the General Council, but, while awaiting the desired epoch, draw nearer than ever to the Heart of our Good Master, for I see you have great need of His help, now especially when certain

subjects give you so much anxiety. Alas! I acknowledge to you that this is also my cross of crosses! None so painful! Yet, we superiors must be resigned to bear it. We are born to live with creatures who are not angels, so we must be patient with them.

"Having at present nothing worth offering you, I thought you might appreciate this chaplet from Jerusalem. The sister of two of our nuns gathered the grains herself in the Garden of Olives, where Jesus underwent His Agony. The beads have also touched the most noted sanctuaries of the Holy Land, and I enclose the list of Indulgences. I wish I could find out what would give you pleasure. You must let me know when we meet, a happiness which I hope from the goodness of the Divine Heart, in 1861."

CHAPTER XIX.

Mother Hardey's Visit to Paris—On Her Return She Visits the Houses of the Vicariate—Foundation in Montreal—1860-1861.

In the Spring of 1860, Mother Trincano was deputed by Mother Hardey to make the regular visit of the convent in Halifax. Although the community were rejoiced to welcome this good Mother, general disappointment was felt at not seeing Mother Hardey, especially as the rumor of her approaching removal had traveled thither, causing great alarm. Mother Peacock, the superior, wrote a letter full of regrets and anxious forebodings, to which Mother Hardey sent the following reply:

"My Dear Mother:

"I have detained Mother Thompson's letter much longer than I intended, but I could not make up my mind to let it go without scribbling a few lines to prove how untrue is your dream. There is no foundation for your fear of my removal, so far, I mean, as I can tell. My reason for sending good Mother Trincano was the danger of my leaving for France without knowing the needs of your house, as it was supposed the Council would take place this Spring. Now you have the explanation.

"Your devoted bishop has probably given you the Manhattanville news. We were truly happy to see him, and to hear from him that your family, and you, especially, are in good health, and that yours is 'the best community in the country.' I was obliged to stop writing. Rheumatism and the cold have tried my patience, and prevented me from using hand or arm, but this must be expected in old age. It is probable the Council will be convened this year, but not until the fall. This delay will doubtless enable me to

see you this Summer, if I am not compelled to change my plans; I mean, if I do not receive other orders.

"Our Novitiate is daily increasing, two pupils entered on Ash Wednesday. I shall be happy to see Mary C——, if she still perseveres in her good intention. Madame Phelan will make her profession on Easter Monday.

"Good-night, dear Mother, pray for

"Yours devotedly in C. J.,

A. Hardey, R. S. C. J."

In the month of June, Mother Jouve, the Vicar of Louisiana, was called to New York on business, and while there she received a letter from Mother Barat, bidding her hasten to Paris. Mother Hardey's summons did not arrive, but the previous letters of Mother Barat lead her to believe that she was likewise expected, so with the advice of her counsellors she prepared at once for departure. In July the two superiors sailed, accompanied by the Countess of Villanova, a true benefactress of the convent in Havana. This estimable lady had lost her eyesight completely, and she was going to Spain for the purpose of ending her days in one of the convents of the Sacred Heart, a favor which she counted upon receiving through the influence of Mother Hardey with Mother Barat. The favor was graciously granted.

Mothers Hardey and Jouve crossed the ocean with their hearts filled with the joyful anticipation of laying down their burden of care and responsibility at the feet of their "first Mother" and making known to her their success and failures. Mother Hardey's happiness was for a moment clouded on her arrival at the mother-house to find that she had not been expected, but her embarrassment was of short duration, as Mother Barat expressed her gratitude to the Heart of Jesus for having Himself arranged this long desired meeting. We learn from a letter of the secretary of the Mother

General, received at Manhattanville after the travellers had sailed, the explanation of the matter:

"Rev. Mother Jouve has written of her arrival in New York, and the details have greatly interested our Very Rev. Mother; another letter reached us yesterday, in which she says, she is waiting to learn from you the date of departure. Our Mother fears there is some misunderstanding, for she would not be at ease to have both of you absent just now from her dear America."

It was in the designs of God that Mother Hardey should not receive this letter, as He intended her to enjoy a brief respite from the cares and anxieties of her life of active zeal in the peaceful haven of the mother-house, where under the maternal guidance of the saintly Foundress she laid up a fresh stock of grace for the period of trial and suffering upon which she was soon to enter. By a happy dispensation of Providence we have been able to learn much of Mother Hardey's interior life through the letters of her saintly director, Rev. Father Gresselin, S. J. They were written during the course of five or six years preceding the death of this good Father, and were saved from destruction by a fortunate circumstance. We quote the following extract from a letter written in reference to this visit to Paris:

"MADAME:

"Those enterprises which are destined to succeed always begin with the Cross. St. Ignatius augurs no good from such as had a prosperous beginning. I have been told by Madame Boudreau that a letter has been received since your departure stating that you are not expected in Paris.

"Well, if you have not been received with open arms so much the better! God will be glorified by your humiliation, and when you have acquired thereby your share of merit you will be able to obtain what you have gone to seek for the welfare of others. Make your Mothers in France realize the importance of your Society in America, and the vast field of usefulness awaiting it here, where, from many

points of view, civilization is more advanced than in Europe. I hope you will not be so unfortunate as to meet with those of my compatriots who think you have come from a country of savages.

"As your one desire is to procure the glory of the Sacred Hearts of Jesus and Mary you will surely experience the effects of their assistance. In silence and patience you must draw all the closer to God, because from Him alone will come the strength you need. Meditate for some time every day upon the destinies of your Society in this New World, and when you have understood the immense good it should accomplish you will see that such gain cannot be too dearly purchased. If your Mother General does not at first realize the importance of your mission, continue to make your representations, and, ere long, this admirable Mother will bless God for having given her in your person so powerful an aid in extending the reign of Jesus Christ.

"I could not resist the desire of sending you a few words of encouragement, which I beg you to communicate to Mother Jouve, as they apply equally to her. All is going on well here. The English retreat is now being given. I shall commence the French retreat on the 18th of August, to end on the Feast of the Immaculate Heart of Mary. I beg your good prayers for those eight days."

Mother Hardey's sojourn in Paris was restful to both mind and heart, and she returned to resume her burden somewhat strengthened in health, and greatly refreshed in spirit. One of her first acts of zeal on arriving in New York was to forward to Mother Goetz, the Superior of the General Novitiate at Conflans, a sewing machine, the first of its kind introduced into a European convent of the Sacred Heart. She received in acknowledgment the following letter of thanks:

"Conflans, November 2, 1860.

"How can I express my thanks, dear Reverend Mother, for your great charity. The precious sewing machine ar-

rived safely. Reverend Mother Henriette tried it at the mother-house and was enchanted. To-day it was installed in the linen room of Conflans, where it works marvelously, thanks to the good Sister you sent, who manages it so admirably. Accept, dear Rev. Mother, a thousand thanks from myself and all the novices. This saving of time and labor will secure to us more leisure to pray to our dear Lord that He may bless you and the works in which you are engaged, and this debt of gratitude we shall discharge with all our hearts.

"Your humble little sister in C. J.,

"Josephine Goetz, R. S. C. J."

As soon as the scholastic year was well started at Manhattanville, Mother Hardey began the visitation of all the houses in her vicariate, starting new works of zeal, or giving fresh impetus to those already in operation. Once again at Manhattanville, she began an extension of the convent buildings, and devoted herself with increased vigor to the welfare of the school and the spiritual advancement of her daughters. In this last work she was greatly assisted by her holy and enlightened director, at that time confessor of the community. While suggesting precepts for the guidance of her religious, Father Gresselin sought to form in the superior, herself, a model, whose bearing might at every moment say: "Behold, I have given you an example!" We read in one of his letters:

"You have a great mission of charity to accomplish; you must, therefore, become a living image of the meekness and suavity of the Heart of Jesus. Let the exercise of this virtue be a part of your cross. I mean that charity which consists in spending oneself and in being spent for the welfare of others. To make yourself 'all to all,' thereby to gain all to Jesus Christ is not according to the inclinations of nature."

These general counsels are mingled with special recom-

mendations for the exercise of charity. "I enjoin upon you," he writes, "not to forget your invalids, particularly on holidays, when the community and pupils are enjoying themselves. Speak to them on such occasions of the happiness awaiting them, of the vision of Jesus and Mary. Make them realize how precious are the closing days of life. Suggest to them heroic acts of charity. Dilate their hearts, encouraging them to gain higher degrees of merit by frequently renewing the sacrifice of their lives and by adoring the will of God, who is about to call them to Himself. They should each day unite themselves more intimately to Jesus and Mary, in order to love them more perfectly throughout all eternity. Oh! how terrible an evil it is to lose one degree of that love."

We find an indication in these letters that Mother Hardey sometimes reproached herself for the faults of others. Hence in answer to one of these touching evidences of humility, her director says: "Do not attribute to yourself the imperfections which may still be found in some of your daughters. You condemn yourself too much, though it is possible if you had possessed a more effusive spirit of charity some faults might have been prevented. The practice of that charity is difficult, it is true, but if it were not difficult, where would be the Cross?"

The wise director sometimes saw fit to mingle humiliations with his strengthening counsels. "I find," he writes, "it natural for you to take a haughty air, of which you are wholly unconscious. You have a certain coldness of manner which keeps strangers at a distance. This you have partly corrected, but it is yet noticeable, and on certain occasions you would have been able to do more good if you had been more condescending.

"We must often take the initiative in seeking to gain hearts, and place ourselves on their level. However, a certain reserve is sometimes advantageous, for it inspires a salutary respect. The other extreme of being too affable

and familiar would perhaps be even more injurious. I would like you to show the charity of Jesus, while preserving the nobility of His intercourse with others."

Writing at the period when Mother Hardey had completed the fiftieth year of her age, Father Gresselin places before her the Cross, and the burning words of the great Apostle of the Gentiles. "The moment has come for you to enter into the third and last period of your life," he says. "The period not so much of progress as of perfection. You must die to all that you may live only in Jesus Christ. Reflect seriously upon these words of St. Paul: 'I die daily!' Try to fathom their meaning, for they signify death to all desires, all fears, all affections merely natural. There is no time for you to lose. Perhaps the number of your days is limited. Make then to your spouse, Jesus, the sacrifice of all to which your heart clings—life, your community, your Order! He is the Father of your family, the Protector of your Society; do not hesitate to make to Him the sacrifice He demands of you, and in return He will give you what He holds most precious, His Cross and His Blessed Mother."

These words seem to have been a preparation for the sacrifice which Mother Hardey was one day to make of her Vicariate and of her native land. We find in another letter words of encouragement: "The past is irreparable only after death. As long as we live on earth the grace of God is ours without measure, enabling us to repair lost opportunities, and to obtain anew the merits which we had forfeited by failing to co-operate with the inspirations of grace. You are a Mother in your community, have then all the solicitude and tenderness of a mother who divines when there is a slight illness, or heaviness of heart in her child. You have remarkable penetration on that score. Remember the resolution you took when that Spanish novice had not the courage to ask for what she needed. Her imprudence cost her her life, or, at least, shortened her days.

"Perhaps it was better for her to fly then to the bosom of God, but this does not regard us. It is our duty to delay such departures as much as possible. Be particularly solicitous for those who have lately come from the world. Protect especially those who do not shine as much as the others. Sometimes these quiet persons have their hearts all the more full, because they speak less. Beware of forgetting that the Heart of Jesus preserved you in Cuba, in order that you might make Him known and loved more than you had ever done before.

"If there had been negligence in the past, He gives you powerful means for reaching this end. He has given you remarkable influence over the religious, of whom you are the Superior and the Mother. They all respect and love you, as much as it is possible for them to love and reverence a human being. He confides to you thousands of children to fashion for Him according to His designs over them. Any negligence, or indifference that might be noticeable in you would produce great voids in their lives. Seek the most striking motives with which to inflame all hearts with love for the Heart of Jesus. See how His passion is annulled, how His blood is trampled under foot! Say to your dear religious, the spouses so tenderly loved by Jesus, that they have been chosen by Him in order to console and love Him superabundantly in order to share His sorrows at the sight of the loss of souls, and that, if they do not feel this, they are greatly to be pitied. Tell them to meditate often upon the admirable words of their office and the Mass of the Sacred Heart, these especially: 'My Heart hath suffered reproach and abandonment, and I looked for some one to console me and I found none.' Their life should be a continual holocaust of love offered to the Divine Heart of Jesus. There is no place anywhere for mediocrity in the Society of the Sacred Heart of Jesus!"

In addition to the foregoing instructive exhortations our readers will pardon us, we hope, for quoting one

more extract from these letters before resuming the events which mark the opening of this last period of Mother Hardey's life, a period of just twenty-five years of labor and prayer and suffering.

In the following lines her director invites his willing disciple to enter more fully into a life of intimate union with God: "There is a point upon which I have not touched sufficiently, it is the direct communication with God, which must be the mainspring of all your actions. One cannot be always occupied with the neighbor, nor in thinking of others, but one may become exclusively absorbed in God. When we look at an object we see more than the object itself. Our sight embraces a large circle around the principal object, but our attention is fixed upon the central point. Thus should we contemplate God, considering ourselves in that general way which suffices for us to know what passes within us. You give too much time to self-introspection. You are too easily affected by the many casual accidents of life. Nature is stronger within you than you believe, otherwise you would be more independent of things that are annoying and disagreeable. I know that you aspire to freedom of spirit and death to nature that you may live wholly to God; and you have made progress in this state, but you are not yet perfectly established therein, and Jesus Christ loves you too much to be satisfied with half measures, weak efforts and partial success."

Then, in a tone akin to prophecy, the writer speaks of approaching trials, when he says: "Thick darkness will envelop your soul, and God will entirely withdraw His sensible presence, and the enemy will cause tempests to rise up around you. Your virtue needs such trials, to grow according to the will of your Divine Spouse. This is the third period of which I spoke to you in a former letter, the period of perfection. You must enter therein with all the ardor of which you are capable, aided by divine grace. You must begin to long for Jesus and His Mother Mary, and His

Cross, with such strength of will and glowing fervor that the voids of your past life may be completely filled."

These vigorous counsels served to prepare Mother Hardey for a period of great physical suffering and subsequent mental trials. Her soul had to pass through the crucible to which Father Gresselin referred, and we find her writing to Mother Barat of the interior suffering which she endured:

"It is a sweet consolation to me to be your daughter, although so unworthy, but your charity reassures me in the midst of my interior dryness and torpor of soul. Oh! my venerated Mother, how you would pity me if you knew how much I suffer, and how hard it is for me to bear with myself and my miseries. If I could only love Our Lord with tenderness! But all I can do is to throw myself upon His Mercy, and try to resign myself to my sad condition, trusting that with His grace I will overcome the obstacles to my union with Him."

Early in 1861 she was attacked by an illness, the symptoms of which were truly alarming, and for several weeks but faint hopes were entertained of her recovery. Though she requested that the other convents should not be informed of her condition the sorrowful news rapidly spread throughout the Vicariate filling all hearts with anguish, and giving rise to a veritable crusade of prayer and penitential works in behalf of the beloved invalid. Mother Trincano expresses her grief in these touching lines: "Your tender charity, dear Reverend Mother, has led you to hide from us the misfortune with which we were threatened, but I have just heard from one of our Sisters of your dangerous illness. We are deeply grieved to learn of your sufferings and the anxiety of our Mothers and Sisters of Manhattanville. I try to be hopeful, but at your age, dear Mother, such a sickness becomes more serious, and the results may be very grave if you do not take the necessary precautions. I am no longer in the position which gave me the right to watch over your health, but my filial and unchanging affection

certainly gives me the privilege of imploring you, my beloved Mother, to have pity on your children and spare yourself for their sake. It is needless to say that I am with you in spirit, that the thought of you never for a moment leaves me. How painful this separation is, and how much I feel the distance from you! May my entire submission to the will of God hasten your cure, and bring you before long to your Canadian family, whose prayers, penances and other good works are daily offered for the preservation of life far dearer to us than our own!"

Mother Hardey's holy director writes to her in a very different strain; evidently he felt that the hand of God had been laid heavily upon His faithful spouse and she was to remain humbled and resigned under its blessed weight:

"We heard from a letter of Madame Jones, that you have been seriously ill. This should be taken as a new sign of God's Providence. I told you that you must become a sanctuary of charity, where the odor of sacrifice continually ascends before the throne of God. Our days are short and numbered. Let us not lose the least portion of them. Of himself, man cannot love God enough. He must despoil himself of himself, change himself into Jesus Christ, realizing more and more that astonishing word of St. Paul, 'I live now, not I, but Jesus Christ lives in me!' You must transform yourself into Jesus Christ whom you receive so often. Let Him become the soul of your soul, putting aside your own individuality, and letting Jesus Christ alone be henceforth your being. This is the way to fill up the voids of your life, and if you do this, death may come when it pleases."

Fortunately for her daughters and the souls whom she was to help on in the way of perfection and salvation, death did not come then to Mother Hardey. Fervent prayers and skillful nursing obtained in time the result so ardently desired. The invalid rallied, but her convalescence was protracted and variable. Change of scene, entire rest and free-

dom from all anxiety were prescribed as essentials to complete recovery. Obedient as ever to the orders of her physician, Mother Hardey consented to go for a brief change to Kenwood. Her respite from the duties of her office was, however, of short duration. Having gained sufficient strength for a longer journey, she went to London, Ontario, in compliance with the request of Mother Barat, as there was question of suppressing the convent there, for Mgr. Pinsonnault had transferred the seat of his bishopric to Sandwich, and many Catholics left the city and withdrew their daughters from the Convent of the Sacred Heart. After investigating the state of affairs, Mother Hardey was convinced that the good seed already sown awaited only the coming of a new Spring to produce an abundant harvest; and so she begged for further delay. Some months later, through the intervention of Cardinal Bofondi, the Protector of the Society, the question of suppression was dropped.

From London Mother Hardey went to Montreal, not to seek health, but to continue her mission of zeal in behalf of the Society and of souls. For several years Bishop Bourget had renewed his request to have a day school established in the city, urging that it would prove a more convenient centre than the Convent of the Sault for the meetings of the Children of Mary and the extension of their admirable works of charity. The Mother General accordingly appointed Mother Hardey to act in her name and decide upon the question, as we learn from a letter dated April 28, 1861:

"I hardly know what answer to give regarding the offer made you by Monseigneur Bourget. If the Sault were out of debt I should not hesitate, provided you had subjects for the foundation. The good which our education accomplishes in the boarding schools is in reality only begun, for it does not enable our pupils to resist the enticements of a worldly life, when they are surrounded by families infatuated with it. It is at this particular time that young persons, whether single or married, have need of the help of

their religious teachers, and the pious congregations, which can be directed only in city houses, afford them this opportunity. Notwithstanding the truth of these considerations, I dare not counsel you to undertake this enterprise, hampered as you are by debts and threatened by civil war. I trust, however, to your judgment and prudence to do what is for the best."

After conferring with Bishop Bourget, Mother Hardey promised to provide at once for the new foundation, and she commissioned Mother Trincano to select a suitable location. The events which follow point to a confirmation of these words of Father Gresselin: "You are destined to promote the glory of the Heart of Jesus rather by suffering and the Cross than by those exterior works which the world may admire without knowing the secret of their success." Mother Hardey had indeed entered upon the third period of her life, the period of trial and consequent perfection. Soon after her return to Manhattanville, a workman, employed on the new building, fell from a high scaffolding, and lived only long enough to receive the last rites of the Church. His wife and little children were crushed with grief, as the poor man died without being able to address to them one consoling word. Mother Hardey felt keenly this affliction, and provided for the destitute family until the eldest son was able to make a livelihood for his mother and two little sisters. Shortly after this accident two men were killed at the blasting of the rocks near the entrance to the convent grounds. Scarcely had she recovered from this shock, when she sustained another in the death of one of her pupils. Little Jessie R—— was as remarkable for her intelligence and precocious judgment as for the expression of innocence which lighted up her beautiful features. Though her mother was a fervent Catholic, her father was still a Protestant. The diplomatic circles in Washington often met at his house, and during their discussions of the burning questions of the day Jessie frequently glided in

among them, stood beside her father, and manifested a lively interest in the conversation of the guests. She was not obtrusive, but, occasionally, she rebuked with an artless grace those who trespassed on the boundaries of charity or truth. The friends of the family gave her the title of the "Little Solomon."

At school she won the esteem of her companions and edified them by an earnest piety, especially during the pupils' retreat, which was her final preparation for death. On the third day of the exercises she fell ill; the following day the physician declared her case hopeless. When told she was to receive the last Sacraments the dear child said that her confession during the retreat had been made as a preparation for death, and so she was not afraid to die. The smile that lit up her countenance seemed to give assurance that her soul hovered joyously on the confines of a better world. The parents had been immediately summoned, but just as they crossed the threshold of the convent their angel expired in the arms of Mother Hardey. With genuine delicacy, even while broken-hearted over their loss, the bereaved parents expressed their deep regret that the shadow of their cross had fallen upon the heart of the devoted Mother who had cared so tenderly for their child. Soon after they gave fresh proof of their gratitude by sending another daughter to be educated at Manhattanville.

Other trials soon followed. One night Mother Hardey was aroused from sleep by the cry, "Mother, the house is on fire!" Without taking time to dress, she hurried from her room filled with anxiety for the safety of the pupils. To her great relief she saw that the fire was not in the house, but in the laundry, which was separated from the main building. She gave orders that the children should not be disturbed, and that the religious should observe profound silence. The firemen soon reached the spot, and aided by the villagers who had hastened to the rescue worked hard to keep the flames from reaching the convent. The

community and the novices were united in fervent prayer on the enclosed galleries opposite the burning building, and a deathlike silence reigned everywhere. It was not long before the firemen conquered the flames. With characteristic thoughtfulness Mother Hardey had hot drinks prepared for the men as the night was cold. This act of kindness touched them deeply, and before leaving they asked to express their gratitude to the good Mother Superior, saying they would ever be ready to risk even life to save the convent.

This accident was attended with distressing consequences to Mother Hardey, who took cold that night and again became dangerously ill. She once more rallied, but her health was never completely restored. It was in vain she sought to withhold this news from her beloved Superior General. The tidings of her illness reached France, and Mother Barat hastened to express her deep anxiety. She writes: "Since receiving the last mail from New York, my daughter, I have been most uneasy in regard to your health. The details I have received have greatly afflicted me, and I am now watching for each mail, hoping it may bring better news. I trust some one will soon relieve my anxiety which continues day and night. If you, dear Mother, could add a few lines with your own hand, how happy I should be! This uneasiness renders many other trials sent us by Divine Providence doubly hard to bear. . . . No sorrow can weigh so heavily upon me as your illness, hence I beg you will keep me informed."

Mother Barat had then heard the worst features of the illness of her much loved daughter. Paralysis of the right hand was henceforth to incapacitate Mother Hardey for the accomplishment of a duty which she had always held sacred, that of carrying on, unaided, her large epistolary correspondence. For the future the task was to be performed by a secretary. Her last effort found expression in a few lines written with great difficulty to Mother Barat in 1862. Only

those who knew Mother Hardey intimately could realize the suffering that this infliction entailed. To be forced to express her secret thoughts, and make known her hidden plans, through the medium of another's pen was a continual sacrifice, yet no one ever heard a regret, much less a murmur, escape her lips. The privation was the will of God, consequently her will also. For twenty-five years she bore this cross so patiently, we might almost say, so naturally, that she seemed to forget she had ever been able to write. It was her daughters who felt most keenly the privation, yet the misfortune proved to be a blessing in disguise. The physicians attested that the paralysis which had been gradually making progress, in forcing Mother Hardey to lay aside her pen helped to prolong her life, as the labor involved in her extensive correspondence would certainly have shortened her days. They had even forbidden her, several months before the fatal stroke, to write beyond twenty minutes at a time, and she, accepting the order in a spirit of obedience, had charged one of the religious to warn her when the prescribed interval had expired. Relaxation from one duty afforded her wider scope for the discharge of others. She now devoted herself in fuller measure to personal intercourse with her daughters, and to the general direction of the communities under her charge.

CHAPTER XX.

Civil War in the United States—Foundation of Sancto Spiritu—Letters of Reverend Father Gresselin, S. J., Her Director—1861-1864.

While some of the events recorded in the last chapter were transpiring, the United States entered upon one of the most critical periods of its history, namely, the secession of the Southern States, and the consequent struggle for the abolition of slavery, and the maintenance of the Union. The fall of Fort Sumter gave the signal for war, and within a few months a million soldiers had entered the field to wage a terrible conflict. In the peaceful seclusion of the cloister, as elsewhere, hearts throbbed with anguish for the fate of loved ones exposed to the dangers of the battle-field. Grave cares and bitter sorrows were thus added to the heavy responsibilities which Mother Hardey had to bear. Her own relations and early friends were in the South, her mission, devoted friends, and the religious communities subject to her were in the North. Conflicting interests and affections found place in her heart, but her outward calmness veiled from her daughters the inward suffering she endured. Now, more than ever, she forgot her own grief to sustain the courage of those entrusted to her care.

"I well remember," writes one of her religious, "the gloom that filled our hearts when the news reached us of the battle of Bull Run, and the overwhelming defeat of the Northern Army. We were at recreation, and as the account was read aloud the horrors of civil war, the wreck of the Union, visions of bloodshed and misery, rose so vividly before me that my brain seemed on fire, and my whole being was agitated with fear. Instinctively I left my place and seated myself on a low stool near Reverend

Mother. I felt that by her side I should grow calm, nor was I mistaken. She read my thoughts, and quickly turning the conversation, lifted up our hearts from the sad forebodings that oppressed them, to a childlike confidence in God."

It required all Mother Hardey's energy, tact and prudence to maintain the Manhattanville school during the war. Like other prominent boarding schools of New York, it depended largely for its patronage upon the South. While the loss of their pupils ruined many other establishments, the convents of the Sacred Heart not only continued to flourish, but were enabled, by Mother Hardey's wise management and great charity, to retain among the scholars the children of many Southern families impoverished by the ravages of war. The following lines from one who was a recipient of that bounty echo the sentiments of many another pupil of Manhattanville, similarly favored:

"I am one of dear Mother Hardey's children of Manhattanville. Received during the war as a gratis pupil, a little Rebel refugee, never shall I forget her delicate generosity, and to-day, as a professed religious, one of my life's motives is to repay our dear Society for what it gave me through her. I was made to feel my position only by marks of particular kindness, a deeper interest, and more maternal dealings towards me. I was received a Child of Mary, after months of waiting and struggle, and on the day of my admission she sent me the coveted medal, with a little note of congratulation and her blessing. When circumstances so shaped themselves that I was obliged to enter the Novitiate of another Province, rather than that of Kenwood, she again showed her exquisite delicacy of character. With her sweet words of approbation and encouragement she removed my embarrassment, assuring me that she cordially ratified my decision. Though this is all personal, I feel that it would be unfilial not to drop my flower of gratitude on a tomb so loved."

There are so many tributes to Mother Hardey's generosity during this sad period that we are obliged to omit several. The following appears in the pages of "A Story of Courage," a history of the Visitation Convent at Georgetown, D. C.: "Rumors of possible fighting at Washington, when the civil war broke out, led to the general belief in some quarters that the community would have to disperse and look for shelter elsewhere. Thereupon Mother Hardey, Superior of the Religious of the Sacred Heart, immediately planned that they should come to her at Manhattanville, and prepared for them all the rooms she had at her disposal. That these reports of dispersion were unfounded does not detract from the ready and admirable assistance offered by Madame Hardey, whose noble character made her beloved, far and wide. The Visitation Sisters of Georgetown wish her kindness and their keen appreciation of it to be recorded here in their annals."

While watching zealously over the interests of her own family in the North, Mother Hardey was not less solicitious for those convents which were exposed to the chances of war. She obtained for them the protection of some of the Northern generals, whose daughters were pupils of Manhattanville, and, as the struggle was prolonged, and devastation followed the tramp of the armies over the State of Louisiana her sympathy became more active.

Mother Barat, alarmed for the fate of her families in the West, cut off as they were from communication with their Vicar, Mother Jouve, in Louisiana, and not appreciating the agitated condition of the country, requested Mother Hardey to visit the Missouri convents and provide for their necessities. The Secretary of Mother Barat wrote: "Our Very Reverend Mother desires to know from you the state of affairs, and she hopes you will be able to give the necessary help to the family of St. Louis, now so sorely tried. Mother du Rousier is anxiously awaiting the help you have offered Chile, and of which she has the utmost need. You

will be doing a work of charity by sending her assistance, but, at the same time, can you not do something for the house in St. Louis?" It was in vain that Mother Hardey was urged not to attempt the journey to St. Louis; her desire to fulfill the wishes of her superior and help those in need of her services, triumphed over the dictates of prudence. She set out in the middle of August, 1862, and, after encountering many dangers and delays, reached St. Louis in September. There, as elsewhere, her presence was a source of comfort and consolation, as many letters testify.

The Secretary of Mother Barat wrote: "Our Mother was happy to know that you were able to make the journey to St. Louis. She thinks it advisable that the Western houses should correspond with you, while they are unable to communicate with Mother Jouve. You must, therefore, direct the changes that may become necessary, or useful. Your recent letter has relieved our Mother of a great anxiety, since it assures her that the business difficulties of the Convent of St. Joseph have been satisfactorily settled. She begs me to tell you of her heartfelt gratitude for your goodness to her Western families. They have expressed their appreciation of your visit, and Madame Galwey was especially grateful and delighted."

This letter was followed by one from Mother Barat: "How much I suffered, dear daughter, on learning of the feeble state of your health. Our Lord knows well that it has been shattered by the labors undergone for the welfare of His little Society. He will not forget your self-sacrifice, nor will your Mother be unmindful of your services. The news you have given has reassured us in regard to the convents in the West, but we have no tidings of our families in Louisiana. Naught remains for us but to pray and hope that Jesus will guard and protect them." These prayers were not offered in vain. A letter from Mother Jouve gives us an insight into the condition of affairs.

"It would require the voice of a Jeremias," she writes,

"to depict the desolation of this country, hitherto so rich and prosperous. The loss of slaves, cattle and crops, added to fire and pillage, have reduced the most opulent families to absolute want. Thanks to the protection of the generals of both armies, or rather of the Heart of Jesus, our lands have been respected, and guards were appointed by the officers to protect us against the pillagers who infested the neighborhood. Three armies have passed over this part of the country within a year and the most complete devastation is the result. During the vacation of 1862, our pupils remained with us, as their parents considered the convent the safest place for them. Foreseeing the future awaiting these dear children we determined to teach them to do without the service of slaves. We divided them into bands and taught them all kinds of manual labor. Some of them even learned to milk the cows, and to do all the dairy work. Their earnestness in this novel education equalled the courage and energy which their mothers manifested at home in the most grievous reverses of fortune."

Several of the Manhattanville community had near relatives in the army. How maternal was Mother Hardey's sympathy when the papers announced a battle and recorded among the killed or wounded those near and dear to her daughters. She caused Masses and general suffrages to be offered for the departed, and assisted the bereaved families with her alms whenever help was needed. She also took a lively interest in the spiritual welfare of the soldiers. "How often," writes a sister, "I helped Reverend Mother to pack boxes of useful articles for the seat of war. Quantities of lint, rolls of linen, boxes of ointment and bottles of medicine. Everything that her charity could suggest was brought into requisition. A supply of altar bread and Mass wine was always provided for the chaplains." The following extract is taken from a letter of Reverend Father Nash, S. J.: "Madame Hardey sent to me for distribution among the troops forming the Army of the Gulf (Nineteenth Army

Corps), of which I was chaplain, a large supply of devotional articles, such as rosary beads, medals, prayer books, and scapulars. In the name and by the request of the soldiers, who appreciated the thoughtful remembrance of their spiritual wants, I wrote to the Reverend Mother some letters from the seat of war. She took a special interest in our little drummer boys, to whom she sent particular marks of favor. The little fellows, with noble pride, exhibited through the camp these presents which they received, as they informed us from 'the Mother of all Nuns.' One of her little protégés died, whilst regretting that he was not spared to go home and give 'the Mother of all Nuns' the pleasure of hearing how many beats he could play on his drum."

During this period of widespread suffering and trials, Mother Hardey had the sorrow of losing some of her most promising religious, whom death snatched from their active labors in the school, but a loving Providence was rapidly filling their places with new candidates. Within the space of four years fifty pupils from the schools in the Vicariate entered the Novitiate, and with two exceptions all persevered. She was singularly blessed in securing for her religious and pupils the ministry of such Jesuits as Fathers Gresselin, Doucet, Tissot, Beaudevin and others equally zealous and spiritual. We get some idea from Father Gresselin's letters of the fervor and peace which reigned at Manhattanville, in marked contrast with the rancor and bitterness which raged throughout the country during the Civil War. On account of failing health he had gone to Kingston, Jamaica, whence he wrote to Mother Hardey on January 1, 1863:

"MADAME:

"I wish you in particular, and all your community, a Holy and Happy New Year. I know of no place where a soul can enjoy greater peace and glorify God more abundantly than at Manhattanville. This house remains in my

memory as something heavenly, an edifice which Our Lord and his Blessed Mother and St. Joseph have built with their own hands, in order to dwell there as at Nazareth, and to attract there souls that will be devoted to them. In that favored spot, there should be no limit to generosity. The true and practical knowledge of Christian piety consists in recognizing that we are only poverty and nothingness, and not to be discouraged because we find ourselves full of defects and miseries, notwithstanding our obligation of tending to perfection. Tell your daughters to be simple with God, who knows all our weaknesses and yet wishes us to call Him 'Our Father.' Let them bear in mind this truth, that since Jesus is the propitiation for our sins, a single Mass heard, a single Communion received, will procure more glory to God than all our sins put together could deprive Him of. They must desire perfection in order to please God, not for the sake of pleasing themselves. Banish from your home all low spirits, all mean-spiritedness. Inflame hearts with an enthusiasm for their vocation. Dilate the hearts of your daughters, pour joy into them, otherwise you are not a good superior; but, thank God, I know the contrary! Love your children as the pearls of Jesus, as the roses and lilies of the garden of Mary. What an angelic house you have to govern! It is the most beautiful image of heaven we can see on earth!"

In the beginning of the year 1863, thanks to the reputation which the convent in Havana had acquired, a new field of labor was offered to Mother Hardey's zeal in the city of Sancto Spiritu, Cuba. The Board of Directors of the St. Vincent de Paul Society invited the Religious of the Sacred Heart to take charge of the education of thirty orphan girls, for whose maintenance the association would provide a house and $30,000, giving the religious the privilege of establishing a boarding school and carrying on all the works of their Institute. Spiritual aid would not be wanting, as the Jesuit Fathers were already settled there.

Mother Barat accepted these conditions and in February, 1863, Mother Hardey sailed for Cuba. The voyage was rough and stormy, but it bore no comparison to the fatiguing journey from Havana to Sancto Spiritu. As the railroad had not yet been completed, the first day's journey was made in a small boat, exposed to the rays of a tropical sun. The night was passed in a miserable cabin, without sleep or rest, and the next day was spent in driving through wild woods in a jolting wagon, with noisy half-clad negroes leading the horses. The little band of foundresses met with a cordial welcome on their arrival. Mrs. Natividad Yznaga, wife of General Acosta, gave one of her finest residences in the principal street of the city for the use of the religious and the best families considered it a duty to offer their services and gifts. The furniture, pianos, harmonium for the chapel, were all donated by devoted friends and patrons. The boarding school was opened with pupils from Sancto Spiritu, Trinidad, Cienfuegos, and other neighboring cities. As usual, all were won by Mother Hardey's attractive manner. Even the negro servants were touched by her kindness, and one poor fellow, especially, followed her around, watching her every movement. When some one complained of the annoyance, she quietly answered, "If it gives him pleasure, why deprive him of it?"

It was while occupied with this foundation that she received news of the death of her venerable father, which occurred on December 29, 1862. Owing to the difficulty of communication between the North and the South, the sorrowful tidings were first received in Canada and transmitted by Mother Trincano in a letter dated March 27, 1863:

"My Dear Mother:

"We have heard from Rev. Father Sellier of the death of your beloved father. In this hour of suffering my heart shares your grief as well as your consolation in learning of the last moments of so precious and cherished a life. It

appears that the Reverend Fathers Ardus and O'Reilly assisted him during his last illness and received his last sigh, and that they were greatly edified by his truly Christian virtues. You will have the consolation of hearing the details from Reverend Father O'Reilly, who accompanied the remains of the dear departed to their last resting place. He has also brought letters for you from your dear family. We have already fulfilled the sweet obligation of having Masses offered for the repose of the soul of your dear father, and we trust that he now enjoys the happiness of the Blessed."

Mother Hardey kept this sorrow buried in her own heart, not wishing to burden her daughters with it. She merely asked for suffrages to be offered for a departed soul, and it was only after she had left Cuba that the religious learned of her loss.

When the new foundation had been satisfactorily organized she bade adieu to her daughters and sailed for New York, accompanied by four postulants from Havana. Shortly after her return to Manhattanville she made her annual retreat. Her spiritual director, Reverend Father Gresselin, probably realized the need she had of complete rest for soul and body, so he wrote her the following counsels, which were no doubt obediently observed: "In regard to your retreat, I believe you must absolutely follow the plan of the last. The retreat is a time of sweetness and peace, not of agitation and sadness, as too many of your previous retreats have been. This one must be a continual act of charity, in which you will taste the suavity of the Hearts of Jesus and Mary. Take no particular resolution. In passing eight days with Jesus and Mary, your soul will receive an increase of light and strength sufficient for all future needs. If God should will you to give Him something special, He will speak to your heart with clearness. Whatever is doubtful or cloudy comes not from Him. Do not be surprised if I hold very little to your having fixed hours for anything. I prefer even that you should not fix any. I ask of you

something far better, eight entire days in the midst of the Hearts of Jesus and Mary. Do not leave them to make reflections on yourself, forget yourself entirely and live and breathe for those Sacred Hearts. Such a retreat will be a delightful and a divine relaxation.

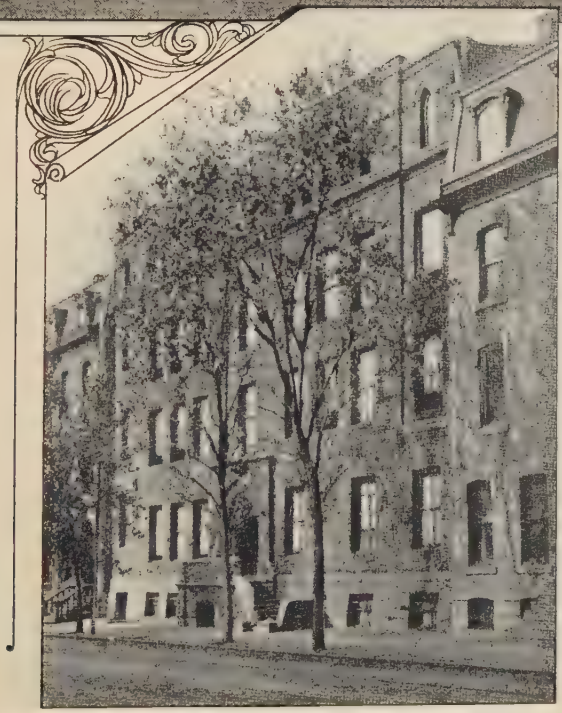
"Read only the Canticle of Solomon, but read it attentively. There you will see the ineffable love of Jesus for Mary, and Mary for Jesus. That is the proper subject and proper sense of the Canticle. Have neither pen nor paper in the room which you select for your solitude, that you may not be tempted to try to write. I approve strongly that you choose the Tribune. The beautiful picture of Mary which you will find there before your eyes will radiate much light and joy into your heart. Never forget the extraordinary grace that was given you on that memorable eighth of December, when you understood and were fully convinced that you must go to the Heart of Jesus through the Heart of Mary. It was a choice grace, in the sense that few persons receive it; but it is not extraordinary in the fact that God wills to give it to many souls, but only a few find the way which leads to it. In your case it was a recompense for your earnestness and zeal in making Mary known and loved."

After a few more personal allusions to the special graces with which Mother Hardey had been favored, he concludes his letter with the following injunction: "During May I wish you to give an instruction every week to all your children of the community, postulants included, and another instruction to all your children in the school. If they cannot be assembled together, then go to each division in turn, even if you have to speak each night about the Blessed Virgin during twenty minutes or half an hour. There will be no great harm in that; rather there will be no harm at all. The preparation will cost you nothing. You will speak from the abundance of a heart that breathes only for Mary, and because not studied, what you will say will be all the

more valuable. I except only the case in which it might be too fatiguing, but only that. I would be pleased to have your retreat begin April 22, to close with the dawn of the month of May."

Mother Hardey faithfully carried out the programme laid down for her, and not satisfied with the instructions which were given them, her daughters sought to profit likewise by their Mother's touching instructions to the children. The love of our Blessed Lady was carried to enthusiasm, and her altars were besieged by both religious and pupils, in prayerful love and supplication for those near and dear to them. We regret not being able to find any of the valuable notes which were taken on some special conferences, but we can believe that the suggestions of Father Gresselin formed the subject of them.

The following extracts from one of his letters will be equally beneficial to Mother Hardey's daughters of the present day: "Here is another point upon which I insist very strongly, and I desire you to insist upon it strongly also. Cultivate the natural virtues in your children, that is to say, let the mistresses in all the convents study to give noble ideas upon everything to their children, and let them pursue without relaxation everything small or mean that they remark in them. Develop generosity in the children, that grand virtue of the heart, which drives out all selfishness and cupidity. Let them ever maintain a grand, inflexible uprightness in their dealings with others. Let them learn how to combine the independence of a soul that is free with the most amiable modesty and simplicity. I really do not know why, but it is an historical fact, that the elevation of woman has always been the infallible sign and the measure of the whole race. Woman is the safeguard of virtue, and of the dignity of the family. This is her privilege which she has received from God. It is also a fact that vice in a woman is more shocking than in a man. Tenderness, goodness, devotedness, nobility, purity, are



1 Former House at Atlantic City, N. J.
2 Arch Street Convent, Philadelphia

virtues that belong to her, and when she does not possess them, she falls much lower than the man in whom they are lacking.

"Man is more active, woman more contemplative. Man acts in the world and upsets nature. Woman has more heavenly instincts and rises more towards God. All this is not the effect of prejudice, it is founded upon nature and comes from God Himself. Let nothing be pardoned in the children, absolutely nothing, which betrays the most imperceptible degree of baseness. Now the most efficacious means of developing their nature is to penetrate them with true ideas of the supernatural life; for this I have nothing to say, and in regard to this point of view nothing is omitted in your houses. But in regard to the direct perfecting of the natural, there may be occasionally a little remissness. Combat energetically all melancholy, weariness, disgust, all that comes forth from the soil of nature. An ardent devotion to the Hearts of Jesus and Mary is the assured preservative against these noxious weeds. If your religious understand the first elements of their vocation, they will always be in the holy inebriation of enthusiasm. Voluntary captives of Jesus and Mary, consuming your days in their service and love, cultivating the flowers with which Jesus and Mary will one day crown themselves, what more can you desire, what is still lacking to you? If your houses are not a paradise, they are nothing, they have no *raison d'etre!*

"I said above something very honorable about woman. Let us now say a word about the defects of her character. She is reproached with a mixture of littlenesses, vanities, jealousies, meannesses, etc., and it is said that she is more accessible to these than man. It is not that man is exempt from these defects. He has them in a higher degree, and because in a higher degree, they change their names immediately. They are called in him, hatred, vengeance, rapine, treason, etc. Now in regard to these defects, it is abso

lutely necessary that your religious should be free from them entirely. They must rise to the highest level, like those straight and sublime plants which receive immediately from heaven the dew and light which give them life. Let them be very attentive and very sensitive in noticing these same imperfections in the children, as well as indefatigable in correcting them.

"Here is another point which I do not wish to omit. Dissipate beforehand the terror of the children in regard to the last Sacraments. If you do not do that now, no one else will do it later. It is necessary in their tender years to give them a contrary impression. I notice that you are a little afraid to frighten them by speaking of death, that you try to hide from them the knowledge that death has come to take an angel from your house. It would be far better to let them know of his approaching visit, that they may be prepared for it, and profit by his coming to entertain them with the happiness which death brings, of being united with our Sovereign Good, and of the efficacy of the last Sacraments, which inundate the soul with consolation. I mention this to you. See if there is not something to reform in this matter. You see I have not spared you. Perhaps I am meddling in what does not concern me. If what I have written comes from God, He will know how to render it fruitful; if not, there is no harm done save waste of time in writing. My one desire is to do good, and I believe if there is any to be found in these pages you will put it to profit."

We will conclude this chapter with a few more extracts from Father Gresselin's letters, feeling assured they will not fail to interest our readers: "Do not give up your subscription to 'Brownson's Review.' His last number has a number of pitiable sentences, but let us not forget the eminent services which he has rendered to religion and those which he is yet able to render. If the good man is wrong on many points, those who pursue and abandon him are still more

guilty. It is thus that poor human nature acts. We forget so easily former merits, considering only present faults. I consider it as an ignoble narrowness of mind to give up one's subscription, because for once, by chance, he was mistaken. And who is there in this world that does not make a mistake? Who is there that has not his days of darkness and misery upon earth? The human heart is too often hard, ungrateful and selfish. Oh, let us guard ourselves carefully from these shameful defects."

In another letter: "Alas, Madame, human miseries are to be found everywhere. When anything disagreeable happens, you begin, at once, to suffer and to complain to the good God, perhaps you forget to simply pray. Pray then and the good God will hear you more readily than if you complained to Him. Where can you seek refuge in your difficult moments if not in the Heart of Jesus crucified? Patience then, Madame, and see in all vexations the adorable will of Jesus, and calmly submit to His guidance, which is always so full of love for you and yours." So anxious was her spiritual director to see her perfect in all things, that writing in reference to a remark that she had made that she "had given two religious to the Western Vicariate," he says: "Banish, I beg of you, far from your mind the thought that you can *give* your religious, were it even the youngest novice, to other Mother Vicars or Vicariates! Merchandise is given or exchanged in this way, but not reasonable beings."

It was decided that the novice referred to in the following letter should be sent home, as her health appeared too delicate for the religious life. Mother Hardey had placed her at Eden Hall, hoping that the mild air there would arrest the progress of lung trouble with which she was threatened, but it seemed that the patient was doomed. Her father, Professor Aiken of Baltimore, was notified to come for his daughter, but the very morning of his arrival at Eden a letter was received from

Mother Hardey giving permission for the novice to make her vows. The prayers and pleadings of that faithful soul had been graciously heard by our Blessed Lady, under whose statue she had placed a little note, begging that she might die in the Society of the Sacred Heart rather than return to the world. Father Gresselin writes: "Lately Father Ardia received two letters from Madame Ambrosia Aiken. In the first she tells him she is going to make her vows, in the second that she has made them. I really doubt if two more admirable letters could be written. Father Ardia gave them to me to read, but I shall take care not to return them to him. What a happy inspiration you had to keep that angelic soul! May the good God send you a number of subjects like her."

We may add that Madame Aiken realized all the hopes that had been founded on her. She lived nearly five years longer at Eden Hall, where she passed as an angel of peace and charity, working and suffering with all the ardor and love of a soul which sought and longed for nothing but her God. The motto which she had placed on her desk and which was constantly before her eyes, expressed the sentiments of her heart: "Angels may love God better, but they can never suffer for Him." Madame Aiken was only one of the numerous band of grateful daughters of Mother Hardey who were indebted to her for their happiness in the religious life and their blessedness in eternity.

CHAPTER XXI.

Death of Archbishop Hughes—Eighth General Council —Death of Mother Barat—1864-1867.

For several months Mother Hardey had the sorrow of realizing that the end was drawing near for the father and friend whom she held in tender and grateful veneration. It was evident that the illustrious Archbishop Hughes was hastening to his eternal home. His last public utterance was heard by an infuriated mob, that, on account of the Conscription Act in July, 1863, made New York a scene of lawlessness and bloodshed. The event has passed into history. It has a mournful interest for us, because of its association with the great prelate, who, through his long career, was an able champion of civil and religious liberty. The city authorities appealed to him to assume the office of peacemaker, and though at the risk of his life, the archbishop fearlessly assented. He caused a notice to be placarded throughout the city, inviting the rioters to meet him at his residence. "I am not able," he said, "to visit you, owing to rheumatism in my limbs; that is no reason why you should not visit me, in your whole strength. I shall have a speech prepared for you. There is abundant space for the meeting around my house, and I can address you from the corner of the balcony. If I should be unable to stand during the delivery, you will permit me to address you seated, my voice is much stronger than my limbs." The invitation was accepted, and for more than an hour he addressed more than six thousand men, who listened with respectful attention, while he gently but forcibly urged them to refrain from violence and return to their homes. "They cheered me all the time," said the archbishop in describing the event, "and went home in the most peaceable manner.

Many of those who were Catholics lingered around to get my blessing, after which they soon dispersed."

The strong voice hushed the storm, and then lapsed into silence forever. The archbishop's health continued to decline during the autumn. When in December he was told that the end was near, he made no further reference to business, but thought only of preparing to give the last account of his stewardship. He awaited with calmness the hour of his summons, for he had no fear of going forth to meet the Creator, whom he had faithfully sought from the days of his youth. On January 4, 1864, he passed away, leaving to his flock the sacred memory of a champion who had bravely defended the stronghold of the Church during the troubled days of the nineteenth century. His death cast a gloom over the whole country, but nowhere was it more sensibly felt than at Manhattanville. He had been Mother Hardey's prudent adviser and truest friend for over twenty years, and his paternal goodness and unflagging interest in the welfare of her religious family had animated her courage in many an hour of trial.

Archbishop McCloskey, his successor, was no stranger to her, and she knew that in him she would ever find a wise and prudent counsellor, although the strong arm upon which she had leaned with so much confidence had been withdrawn forever. After his installation, the first visit of the new archbishop was to Manhattanville, and when he entered the convent, attended by a large number of the clergy, Mother Hardey knelt at his feet and reverently presented to him the keys of the house. He graciously returned them, saying: "It would be impossible to find a more trustworthy custodian, in both a temporal and spiritual sense. Years of devotion, of labor, of signal success have crowned your guardianship, and I trust that many more may be added to those, so justly celebrated on earth, so rich in merit for heaven." The principal feature of the reception given by the pupils was an allegorical representation, in

which angels brought from heaven flowers so arranged as to form the name of John, the Shepherd appointed to guard the little flock. This tribute was followed by an address, and the presentation of a crozier wreathed with flowers.

In response, the archbishop spoke of the greeting as "a welcome tendered in the eloquent language of poetry and prose, the melodious language of music and song, the silent yet expressive language of fresh and fragrant flowers, flowers brought from Heaven by angels and strewn at my feet by little less than angel hands." Then referring to the address and the tribute paid to Archbishop Hughes, he dwelt at length upon the virtues of his illustrious predecessor. "I love," he said, "to see your devoted remembrance of the Shepherd now passed away. Though conspicuous in the eyes of the world, he endeared himself to you by his tender, affectionate heart, permitting you to cluster around him, as you would around a beloved parent. Indeed, I know of no title which this great prelate cherished more than that of the devoted and loving father of his little children. Oh! what a pleasure it is to fly from the cares and anxieties of a great, though sacred, responsibility, and find oneself in the midst of cheerful, happy children. Our Blessed Lord delighted to be with the little ones. Is it not just, then, that those who hold His place should feel it a privilege to be among the little lambs of His fold?" Alluding to the flower entwined crozier, his Grace said: "It is only in the Sacred Heart that the crozier is wreathed with flowers. Ah! yes, in the outer world, it is too often encircled with sharp, cruel thorns. Indeed, dear children, I would rather carry the crozier here than in the grand Cathedral of New York, if you will only promise me that it will always be crowned with flowers."

Yielding to the request of the archbishop, Reverend Father Hitzelberger, S.J., addressed the pupils: "It was an old Roman usage," he said, "for an honored guest to be accompanied to the banquet hall by a person called his

umbra, a mere shadow of the splendor which preceded him. In view of his unsubstantiality, what can a shadow do? In the present instance he yields to obedience, and the mute speaks. If permitted me, as one of an older generation, to speak *in memoriam* of the just and good who have gone to their rest, I will beg of you to join to the names of the past and present another John, who was father to both, the venerable John Dubois, from whose fountain of knowledge John Hughes and John McCloskey drew their first lessons of piety and wisdom. Let the three Johns be a garland around your hearts, that you may testify in the future your appreciation of the past, by a faithful correspondence to the numberless graces constantly within your reach. Let me also express my delight, in union with your archbishop, at the dignity and grace displayed in your beautiful entertainment, as well as the modesty and simplicity always characteristic of the pupils of the Sacred Heart."

This memorable event was soon followed by Mother Hardey's departure for France, to assist at the Eighth General Council of the Society. She was notified of the approaching convocation by the following letter, the last she received from the venerable Foundress:

"If no extraordinary event takes place in the Old or the New World, we shall hold our general Council either in May or June. If God gives me life until then, I shall have the much desired consolation of seeing you once more. Let us hope that Mother Jouve may be able to accompany you. What a privation not to hear from this dear Mother! We are at a loss to know whether she is even alive! How earnestly we pray that these calamitous times may soon end. Ah! dear Aloysia, how many frightful things have I witnessed since my young days, and of how many of them I have been the victim. How much these remembrances help one to become detached from the things of this world! One hope alone enables me to keep up; it is the joy of being permitted to labor for the salvation of even one soul; and there

are so many on the verge of destruction. Let us then steer our little bark courageously to the end. The Heart of Jesus is guarding us, because we desire to save souls. The more useless and unworthy we are, the more we should rely upon Divine assistance. The great Saint Paul said, 'When I am weak, then am I strong!' After this blessed Convocation, your Mother will be ready to say her *Nunc Dimittis.* Yet she must always add, *Fiat Voluntas Dei!*

"While awaiting this desired moment, let us redouble our efforts in preparing and helping souls to correspond to the designs of God, training them with zeal and constancy in the practice of their religious obligations. In this age, when everything tends to freedom and the enjoyment of life, how difficult it is to obtain even from souls of good will the obedience and self-denial necessary in the spiritual life. Yet how can we be true religious of the Sacred Heart without the constant practice of mortification, which must begin in the Novitiate, grow through the years of aspirantship, and attain its full development in the professed, of whom it should be the distinguishing mark until death."

Referring to a superior who had asked to be relieved of her charge, she says: "I hope she will never again plead to be put in a corner, there to prepare for death. A religious of the Sacred Heart should die at her post, working to the end of her life, if God gives her strength."

In the month of June Mother Hardey embarked for France, accompanied by Mothers Jouve and Trincano. The Council was opened on the 17th of June, and was presided over by the venerable Superior General. It was evident that she was adding the last links to the golden chain of her long and laborious mission. "Let us quicken our pace," she said, "for when the sun is declining it brightens with its rays a greater number of countries than at noon." She was adding fresh fuel to the fires of zeal burning in the hearts of those around her, and shedding upon them the rays of her wisdom to illumine the Institute in every land.

Several measures were adopted by the Council in reference to the American missions. The convents in Canada, St. John, Halifax, London and Detroit were erected into a vicariate, of which Mother Trincano was named vicar. Mother Hardey was left in charge of the houses in the eastern part of the United States and in Cuba. The Southern Vicariate was likewise divided, Mother Galwey being appointed Vice-Vicar of Missouri and Mother Shannon Vice-Vicar in Louisiana. Mother Jouve was henceforth to remain in France.

Before the close of the Council the aged Foundress entreated the Councillors to accept her resignation. Their refusal led to the appointment of a vicar-general in the person of Mother Goetz, to aid her in the general government of the Society. "By this nomination," says the historian of Mother Barat, "the past was linked with the future, and what the Foundress had not done, but still wished to do, was now decided and described in documents, which have left to her successors the simple task of carrying out her wishes."

The Council closed on July 21, the eve of St. Magdalen's feast. The pupils of the rue de Varennes gave an entertainment in honor of the Mother General. Besides the usual good wishes, they presented her with fifteen pastoral staffs, entwined with flowers, typical of the fifteen vicariates of the Society, all being linked to the one which designated the true shepherdess of the flock. She distributed them to the superiors surrounding her, who represented the three thousand five hundred religious, then forming what she loved to call her "little family of the Sacred Heart." (Life of Mother Barat, Vol. II., page 383.) All felt that it was the pause before the final separation, and as they listened to the touching words addressed by Mother Barat to the children she loved so well, the silent language of tears revealed how deep was the emotion of every heart. A few weeks later Mother Hardey knelt at the feet of her

venerated Mother to receive her farewell blessing for herself and her American daughters. Then, accompanied by Mother Trincano, she embarked on the Scotia and arrived at Manhattanville on the 8th of September, Feast of the Nativity of the Blessed Virgin.

The joy of welcome was clouded by the news of the death of Rev. Father Gresselin, S.J., her saintly director. He died at Fordham on the Feast of the Assumption, August 15, 1864, after a lingering illness, borne with the love and fortitude of a saint. A few moments before he expired, he sent his blessing to his spiritual daughters of Manhattanville. Immediately after the evening office, the whole community made the Way of the Cross for the repose of the dear departed, though all felt that he was already pleading for them before the throne of that Immaculate Queen whom he had loved so intensely that he could never speak or write without seeking to inflame hearts with her love. Mother Hardey felt his loss keenly, but her grief found expression only in prayer and generous suffrages for the venerated deceased.

A few days after her return she made known the decisions of the late Council, and spoke to her associates of the touching examples of virtue given by their saintly Foundress. She referred again and again to Mother Barat's exhortations on humility, charity, the practice of poverty, and the observance of the Rule of Silence as the means best adapted to keep up the spirit of the Institute in its primitive fervor. "Our Mother Foundress," she said, "holds so strongly to silence, especially to the solemn silence after night prayers, that when questioned about the necessity of sometimes speaking during it, her reply was, 'Under no circumstances should *three* words be spoken, when *two* will suffice."

On the 8th of October we find Mother Hardey at Eden Hall, where she gave her daughters a touching conference,

some extracts of which we quote from the journal of the house:

"You all know the object of the Eighth General Council of our little Society, which closed a few months ago, and for whose success you prayed so fervently and perseveringly. Like all our Councils, it was held for the purpose of examining whether any abuses had crept into the various convents during the intervening years, but our Mother Foundress says this meeting had the special purpose of consolidating and strengthening the work of all the preceding ones. In the preparatory retreat which we made, the Rev. Father Provincial of the Jesuits constantly reiterated this text, 'Seek first the Kingdom of Heaven.' Seek God first in all your undertakings and He will supply the rest. I repeat to you the same injunction. Let the Mistress of Class seek first to strengthen her pupils in solid piety, for science, human science, is only a secondary aim. If you are Mistress of Parlor, show by your religious exterior that you are not of this world; evince no idle curiosity in regard to what is happening outside the convent walls; prove by your conversation that you have little interest in anything save the advancement of the kingdom of God. Let your spiritual exercises ever hold the first place in your esteem; give to their faithful accomplishment your first and principal attention. Consider your other daily duties as secondary.

"At our meetings we examined the dispositions of the religious of the present day, and compared them with the members of earlier times. We came to the conclusion that, in many cases, the spirit of generosity and self-sacrifice which so eminently characterized the latter no longer exists, at least in so striking a degree. There is at present a tendency to self-seeking, a certain dread of self-immolation, an inclination to complain of having too much to do, instead of offering and desiring to do more than we are required. We found, too, that the spirit of humility is giving place

to the spirit of pride, and in a few cases—but, thank God, they are the exception—to a spirit of ambition. Our Constitutions say that 'each one must consider herself the last of all and be content with the lowest employments,' but now some consider first places desirable, and they are not pleased when they are put in subordinate offices. Our Mother General says that her greatest personal trials are caused by the want of humble submission in those who seek themselves in place of God, and seem to ignore the obligation of denying themselves, taking up their cross, and following our Divine Lord in the practice of those virtues of which He gave us the example from His birth to His death on the Cross. It has been remarked, that as soon as aspirants have made their profession, or novices have taken their vows, they become less submissive to authority; hence, in future, no one can be admitted to profession or first vows without the express consent of the Mother General. Hitherto, in foreign countries, the decision rested with the local counsellors, but facilities of communication with first superiors render this concession unnecessary and undesirable."

Other points of discipline and maternal recommendations were treated of in this memorable conference. Like her Divine Master, Mother Hardey went about doing good. She encouraged the project of establishing a day school in the city of Philadelphia, and gave her sanction to the plan of a new wing at Eden Hall, to be erected as soon as possible. She later visited the convents of Kenwood and Rochester, renewing the fervor of her daughters and animating their zeal in behalf of souls. She had the painful task of reconciling the communities in Canada and the provinces to their withdrawal from her jurisdiction. In some places the ecclesiastical authorities protested against the change of government, but then, as ever, a brief explanation on her part inclined minds and hearts to the belief that wisdom had dictated the measures adopted for the greater good of all concerned.

At "the Sault," she opened a novitiate for the new vicariate, having brought six of the Manhattanville novices to form the nucleus of this important undertaking. From Montreal she went to London and Detroit, inspiring in both houses her own spirit of resignation and submission to the Divine Will. The Superior of Detroit, Mother Eugénie Desmarquest, felt it her duty to represent to the Mother General the difficulties of that house in regard to the Beaubien heirs, and that, in her opinion, it required Mother Hardey's knowledge and prudent management of the question at issue to cope with the situation. To this request Mother Barat acceded, and requested Mother Hardey to keep the Detroit convent under her jurisdiction.

On her return to Manhattanville, Mother Hardey devoted herself in a special manner to the training of the novices. Her conferences and individual counsels filled them with ardent zeal for their spiritual progress. Once when a passing comment was made on the fervor of her "white veils," she said: "Ah, this should be the abode of fervent, generous souls. A thought came to me the other day, which I will repeat to you. Adam and Eve are said to have conversed familiarly with God in the terrestrial paradise. While you were kneeling before me in the chapel, I said to myself, the heart of every novice should be a paradise, wherein Jesus may enter and converse familiarly with His Spouse. If Our Lord does not take delight in the heart of a novice of the Sacred Heart, where can He do so?"

At the beginning of Advent, she said to them: "Make your preparation for Christmas an active prayer, a prayer of fidelity, of silence, of mortification. Exercise your zeal in the performance of your daily duties, whether it be to sweep a room, to wash dishes, or to accomplish some task in harmony with your natural inclinations. Let your fast consist before all else, in denying your passions. Let the excitable control their impulses, the tepid become more fervent, the slothful more active, the self-seeking more de-

voted, the procrastinating more prompt to obey the voice of duty."

Speaking of fervor she said: "Fervor, like sanctity, is not measured by time. Though you must give to prayer the time prescribed by rule it is not the minutes that God counts, but the amount of love that you put into your prayers." She then pointed out the means they should employ to mortify the imagination, the memory, the affections, and above all the will, so that they might prepare in each heart a palace for the new birth of the King of Kings. On Christmas Eve she made the words, "He came unto His own and His own received Him not," the text of a very impressive conference. "In Bethlehem," she said, "all was provided for the accommodation of the rich and the great, but no one thought of Joseph, of Mary, of the Incarnate Word. There was no room for them. No room in His own city for the expected Messias. Our hearts are moved with sorrow and indignation as we read these words; yet how often may they be applied to us. Jesus presents Himself at the door of our hearts, and our actions give answer, 'there is no room.' Our pride, selfishness, tepidity, jealousy, low aims and natural motives cry out, 'there is no room!' No room for the meek and humble Babe of Bethlehem! Yet the soul of a Religious of the Sacred Heart should be the glorious city, the sure refuge, the peaceful dwelling of her Divine Spouse. And such would be the case, if we had the true spirit of our sublime vocation."

In the early part of December, 1864, Mother Hardey had the pleasure of forming the acquaintance of her stepmother, Mrs. Hardey, and her daughter, a child of thirteen years. They had come from Louisiana, and were going to reside on the old family estate of Rosecroft in St. Mary's County, Maryland, which had been settled on them by Mr. Hardey. Two of their former slaves, old Washington and his wife, Caroline, had clung to their mistress and were accompanying her to Rosecroft. On their arrival Mother Hardey

noticed that the aged negress was too lightly clad. She left the parlor and soon returned with a shawl which she wrapped around the old woman's shoulders. Touched by her goodness, old Washington broke forth into words of praise and admiration: "O Miss Mary, de Lord bress you! You just like ole Massa! You his true chile sure!"

Mr. Hardey's second wife was Miss Elizabeth Millard of Baltimore, a gentle attractive lady, whom Mother Hardey always treated with filial respect and delicate consideration. Pauline, the daughter of this second marriage, became later on the object of her most affectionate solicitude.

On the 15th of February, 1865, Mother Hardey sailed for Cuba. Before leaving Manhattanville, she gave as practice to her daughters: "Great fidelity to community exercises, and the serious practice of meekness and humility." Moreover recommending vigilance in regard to the pupils, she recalled the words of St. Francis de Sales, "More flies may be caught by a drop of honey, than by a barrel of vinegar" and added, "you may do more good to a child by one kind word, than by a whole day of scolding." The times were critical and there existed grave necessity for gentle firmness in the school.

After strengthening and confirming her Cuban families in their arduous labors for souls, she returned to Manhattanville in time to take part in the offices of Holy Week. Good Friday, the 14th of April, 1865, is memorable as the date of a tragedy that thrilled the nation with horror, the assassination of President Lincoln. The announcement reached Manhattanville as the pupils were leaving for the Easter holidays. Those who remained at the convent were principally the children of Southern families; and the wise superior, in order to check party feeling, prolonged the vacation until the national demonstrations of mourning were over. She further gave orders that the pupils who returned wearing mourning badges should lay them aside before entering the class room.

In one instance, the command was disregarded. The daughter of a noted politician (Horace Greeley) refused to remove her badge, so it was quietly unpinned by one of the mistresses. The act was considered an insult to patriotism. Loud protests were heard at the following recreation, and two inexperienced mistresses tried to pacify the aggrieved parties by their silent sympathy. This circumstance only intensified the excitement. Mother Hardey's firmness, however, soon restored tranquillity. She called to her room the mistresses engaged in the school at the time of the uproar, and inquired of each in turn what had taken place. In some of the departments there had been no disturbance whatever. "I thought not," said Mother Hardey, "the children are quick to discover who are the political religious." This was her only reproof to the imprudent mistresses, who humbly begged her pardon, and asked what they should do when the children asked them to which side they belonged. "Tell them," she said, "that you belong to the Sacred Heart."

Mother Hardey's great prudence and gentle firmness secured for Manhattanville an ever increasing prosperity. It is not, therefore, surprising, that the fame of the academy was associated in the public mind with the gifted superior. The following tribute to her worth appeared in a New York newspaper of 1865: "Few persons have been more instrumental under the blessing of God, than Madame Hardey, in propagating conventual life and conventual education in America. Her administrative talent, strong good sense, and that discernment of spirit, so needful in determining religious vocations, combine in her character, to adapt her for her work and for her age; and when the Catholic historian comes to gather up the material of our period, a conspicuous chapter will recount the works of Madame Hardey and her convents."

Mother Hardey was wholly absorbed in promoting the welfare of her religious families, when in the month of June,

1865, she received the sad news of the death of the venerated Foundress. At the first announcement of the threatened danger, she assembled her daughters, and gave expression to her grief in a touching conference, of which we give the following extracts: "You know already, the contents of the three circular letters which have brought us the saddest news, for no calamity could be greater than the loss of our sainted Mother. Although our fears are not yet confirmed, I feel that on Ascension day, our Mother ended her pilgrimage here below. When one that is dear to us has left us, it is natural and at the same time consoling, to recall her words and her desires. Let us do so now. We know that our Very Reverend Mother Barat was a model of every virtue, but that which characterized her, and was her distinguishing mark, was her humility. She demonstrated its necessity at the last council, and made it a duty, so to speak, for the Mother Vicars to inculcate it in their different families. 'Remind them,' she said, 'that with humility they can do all things for the Glory of God, while without it, they can do nothing. We may then be confident, that the last wish of our Mother is, that we should practice this virtue, and I am certain, that if she were able to speak in her last moments, her recommendation to the entire Society, would have been an exhortation to humility." Then pointing out to her daughters the means of acquiring this virtue, Mother Hardey urged them to labor seriously to overcome the obstacles, reminding them that one proud religious may sometimes prevent the blessing of God upon a whole house.

Mother Barat went to her reward on the Feast of the Ascension, May 25, 1865, in the eighty-sixth year of her age. On the Sunday previous, as she entered the recreation room where all her daughters were assembled, she said: "I have come to spend a little time with you to-day, because on Thursday I must leave you for Heaven!" Was this a prophecy? At any rate, the next day, Monday, was to be an eventful one. The venerable Mother rose, as usual at five

o'clock, made her morning meditation, assisted at Mass and prolonged her prayer in the chapel until half past eight. She went back to her room and was quietly reading her letters, when the Sister brought in her breakfast. She was about to begin, when she said to the Sister, "I am not well this morning," then, holding her head in her hands, she exclaimed, "Oh, my head, my head!" Courageous to the end, she, at first, refused to go to bed, but was soon obliged to yield to it. When a blister was suggested, she answered, "You would do well." These were her last words, her tongue lost the power of utterance and the physicians ascertained that there was congestion of the brain, which nothing could relieve.

During the days which followed, she seemed to retain consciousness. At the administration of the last Sacraments when she received the Holy Viaticum, a beautiful expression of heavenly fervor illumined her countenance. She answered the questions addressed by a pressure of her hands quickly and energetically made, and it was evident that her soul had its entire freedom, and, in consequence, the full merit of the sacrifice she was offering to God. When asked to bless the Society her hand was raised with an eagerness which moved all to tears, but when her physician asked, "Will you not also bless your doctors?" she made no sign. Humble to the end, she did not feel that it belonged to her to bless anyone but her own daughters.

On the anniversary of the day on which her Divine Spouse had left this earth, she went to that eternal rest, where thirteen hundred and sixty eight of her daughters were waiting to lead her to the Heavenly Bridegroom, whom she longed to see face to face. The loss of her saintly Mother, who had ever been a pillar of light in guiding her labors, was the greatest sorrow of Mother Hardey's life. Some weeks later she was called to Paris to take part in the election of a new Mother General. Before leaving she made the necessary preparations for the opening of a day school

in Philadelphia, by request of Archbishop Wood, and also of the Children of Mary, who for several years had formed a numerous and zealous congregation, under the direction of Rev. Father Barbelin, S.J., meeting once a year at Eden Hall. She sailed on the 9th of August, with Mothers Galwey and Shannon, and a novice from Manhattanville. We are indebted to the pen of the last mentioned for details of the voyage and the sojourn in Paris. The letter is dated from Amiens, where the travellers stopped for a short time.

"At Amiens, dear, delightful Amiens," writes the novice, "we received the warmest welcome. I do not believe there is another house in the Society like it for genuine kindness and simplicity. Mother Royer is superior, and Mother knew her well, so it was a meeting of old friends, and everyone seemed to vie with one another as to who should be the kindest. Every inch here is hallowed ground. Unfortunately they had to demolish the original house, so long sanctified by the presence of our Mother Foundress, but they have done their best to preserve all the recollections of the past. There is an exquisite chapel built where our Mother was first named Superior General. It is entirely white and gold, and the altar of white marble with gold ornamentation is the most simple and beautiful I have ever seen. The stained glass windows casting a warm rich glow over the whole, relieve the chapel of any effect of coldness. The statue of Notre Dame du Berceau is lovely. It stands in an alcove behind the altar, and on either side are St. Joseph and St. Aloysius. The little tribune, facing the altar, is upheld by two colossal angels, everything being, as I have said, of white and gold. In the wall is a large white marble tablet, just sent from Rome, beautifully set in a border of colored marbles, with a Latin inscription in gilt letters, telling that on this spot, Madeleine Louise Sophie Barat, Foundress of the Society of the Sacred Heart, was named Superior General, on the 25th of November, A. D. 1802.

"The morning after our arrival we had Mass in this cherished and holy spot. It is only on great occasions that they have Mass here, but the Superior obtained this privilege for our Mother. At first this heavenly little sanctuary was called Notre Dame des Souvenirs, but at its consecration the Archbishop of Amiens in his sermon said, that every house might have such a chapel, as each one had its own 'souvenirs,' but not another one could claim to be the cradle of the Society, therefore the title must be 'Notre Dame du Berceau.' On the 25th of every month all the religious assemble there to recite the Miserere and Te Deum, and it is there that the renewal of vows takes place....Everything we saw delighted us, and Reverend Mother could not congratulate herself sufficiently, for having decided to visit this hallowed place."

In alluding to the arrival in Paris, the writer says, "We found the Custom House officers very polite. They inquired if we had any cigars, and were so much amused by Reverend Mother's answer, 'I forgot to bring some,' that they returned the keys without opening a trunk." Again referring to Mother Hardey she says: "If in America I always thought her a saint, I am sure of it now. Her humility and self-forgetfulness lead her to seek always the last place and to act as if she was the least of all. She misses our Mother Foundress very much. I think she feels her loss all day long. Every morning she goes to her little room to pray, and I love to kneel just behind her, for I think our venerated Mother cannot fail to listen to me, when I am near one of her dearest and holiest daughters. Reverend Mother prays for everyone while there, and with the greatest fervor, so wrapt, so intense, that it seems as if she was in sensible communication with our departed Mother. She says that she tells her all her troubles, all her difficulties, and her projects, and then she is satisfied; and truly, when she leaves the room, the peace on her countenance is heavenly."

The little room alluded to was the apartment which had been occupied by Mother Barat for some years before her death. The American novice gives the following description of the spot, now so sacred to Mother Barat's daughters: "Where the bed formerly stood, is a simple altar of white and gold, the tabernacle surmounted by a large gilt crucifix, and above, a painting of the Sacred Heart. The furniture, with the exception of a few kneeling chairs, is just as it was during her lifetime. Her little table and footstool, her chair and priedieu, are all there. On the mantel stands her little statue of the Blessed Virgin, with a smaller one of St. Joseph, and two little vases of flowers on either side; while above, hangs a colored photograph of our venerated Mother herself. Her cross and ring, her little brass crucifix, the constant companion of her faithful life, which never left her hand during her illness, the spoon in which she received the Holy Viaticum are framed in a glass case, together with the white wreath which crowned her, and the branch of lilies she held in her hand after death. Do you know that our Mother has already worked several miracles? One is so striking that I must tell it to you.

"One of our religious at Lille had suffered for a long time with a painful ulcer on the knee. She went about on crutches, unable to do any work, and suffering excruciating pain. After our Mother Foundress's death, she determined to make a novena to her, in which every one in the community joined. The very first day, on touching her knee with a picture which had touched the body of our Mother, it was entirely healed. The doctor who was attending her at once declared the cure miraculous and supernatural, but waited a month to see if the conditions would continue. He then gave his attestation of the miracle. The family of the religious sent, in token of gratitude, a pair of silver crutches, as an ex-voto offering, for the altar in our Mother's room. Here they hang, a proof of one of her first miracles.

"The atmosphere of the mother-house seems to breathe

of Heaven. I am almost expecting to see Our Lord Himself, in person, at every turn of the long corridors, and the religious silence is so profound, that it is really palpable. Our Mothers, when you meet them, have such an interior recollected appearance, and greet you at the same time with such a winning, gentle courtesy, that they seem like angels passing on their way. Here one sees the active life combined with the full enjoyment of the contemplative. The gardens are beautiful. The tree, planted by our Mother Foundress, overshadows with its widespreading branches a lovely statue of Mater Admirabilis in sorrow. It is in a little grotto, covered with vines and ivy, and it is so touching in its attitude of profound grief, with the nails in the hands, instead of the spindle, and the lance and the crown of thorns, instead of the lily, that it is hard to tear oneself away. It goes to the heart, to mine at least, even more than the Virgin in the Temple, but you should pass from one to the other, so alike and yet so different. At the foot of the grotto are two inscriptions, one stating that the statue is an offering to the memory of their venerated Mother by the pupils of the rue de Varennes, and the other as follows: 'This cedar was planted in 1820 by our venerated Mother General. Under its shadow she often rested. She did not labor for herself only, but for all that seek out the truth,' Ecclus. xxiv, 47; 'The root of wisdom never faileth,' Wisdom iii, 15."

At this momentous period, prayer was the urgent need of the Society of the Sacred Heart, but especially of the members called to take part in the coming election. The choice of a successor to the Foundress was a matter of the gravest importance. The four assistants general, and the fifteen vicars entered into a spiritual retreat, and at its close, Mother Goetz, the youngest member of the council, was unanimously elected Superior General. The novice scribe thus relates the event from the information given her: "At seven o'clock on the morning of our Lady's Nativity, M.

l'Abbe Surat, Vicar-General and ecclesiastical Superior, representing the Archbishop of Paris, said the Mass of the Holy Ghost, at which all the Mother Counsellors communicated. At 8:30 they assembled in the council hall, each vicar taking her place according to seniority of profession. Mother Goetz presided, assisted by the other two Mothers, who were to examine, with her, the votes. Mgr. Surat was present, seated on a low platform on the Gospel side of the altar, placed in the room for the occasion. The Council opened by the 'Veni Creator,' and Mgr. Surat then addressed the assembly a few words of exhortation appropriate to the occasion. A folded paper ballot was passed to each one, upon which she inscribed the name of the one she deemed most worthy. Then, in procession, all went to the altar, where they deposited their papers in an urn, reciting the formula prescribed for the occasion. The urn was then carried to Mother Goetz, who turning to Mgr. Surat, unfolded each paper, then handed it to one of the Mothers, who read aloud the name, while the other registered it on the paper before her. They say that as she opened each paper, one after another, Mother Goetz grew paler, but she was perfectly calm and mistress of herself. When the last vote was opened, she threw herself at Mgr. Surat's feet, while Mother Prévost, the oldest member of the Council, announced that by the unanimous vote of the Society, Mother Josephine Goetz was elected to the office of Superior General. 'What,' said Mgr. Surat, 'do you still doubt, when the unanimous voice of the Society calls you to govern it, that light and grace will be wanting to you in the fulfillment of your charge?' He then blessed her, and she was led to her chair, where the Mothers came forward to pay her the homage of their filial submission, kneeling and kissing her hand.

"After this ceremony, which, they say, was touching in the extreme, they all proceeded to the chapel in procession, the youngest first and Mother Goetz the last, followed by

Mgr. Surat, reciting the 'Benedictus.' The moment the new Mother General appeared at the chapel door, the whole community being, of course, assembled there, the organ gave the note of the Te Deum, which all sang, while Mother Prévost led our new Mother to her stall, that stall which had been vacant since our venerated Mother's death. Mgr. Surat then gave a beautiful instruction on the authority of superiors, which always comes from God, alluding very feelingly to our Mother Foundress, in a manner so delicate that it could only comfort and console the one chosen to take her place. He also addressed a few words to her of encouragement and congratulation, speaking of the pleasure it undoubtedly gave her venerated Mother to see her in that place. A second Mass was then said, after which the community assembled to pay homage to their Mother."

The new Mother General manifested the most maternal interest in the welfare of the American houses, and decided upon several important changes in the New York Vicariate, among others, the project of transferring the novitiate from Manhattanville to Kenwood. Mother Hardey returned to New York about the end of September. She visited the little foundation in Philadelphia in November, and was much pleased to find already forty-five pupils in the school. With the first cold days of winter, an accident occurred at Manhattanville, which gave her a terrible shock. During the hour of meditation, about 6 a. m., as she was praying in the chapel, the noise of an explosion shook the house, and, hastening from the chapel, she found that the boiler in the engine house had burst and the engineer was buried in the ruins. Her first words were, "Send for the priest!"

The noise of the explosion and the flying pieces of iron and debris through the air attracted the attention of the villagers, who hastened to the spot and helped to extricate the poor victim in time for him to receive absolution before he expired. Mother Hardey's energy and management were equal to the exigencies of the moment. The cold was in-

tense, and the repairs required in the engine house would necessitate many weeks, so she ordered from the city a sufficient number of stoves, which were set up before evening throughout the building. The pupils' parents had such confidence in her care for the welfare of the children that not one was withdrawn from the school while the privation of steam lasted.

Some months after she had experienced this dreadful shock a catastrophe of another nature occurred, causing for several days intense anguish as to the fate of some of her daughters. After the Civil War, the convents of the Sacred Heart in Louisiana were in great need of lay Sisters, as vocations to the humble life of Martha were very rare, owing to the fact that manual work had been done almost exclusively by the slaves. Mother Shannon, in her distress, appealed to Mother Hardey for help, offering to pay the traveling expenses of as many Sisters as she could send to Saint Michael's. Naturally the request found a ready response in the heart of Mother Hardey, who set about selecting generous souls, able and willing to devote themselves wherever obedience ordained. A band of six courageous Sisters sailed for New Orleans on September 22, 1866, full of trust in Mary Star of the Sea, who did not fail to give them a striking proof of her protection. In the middle of the night they were suddenly startled by the noise of a frightful crash and cries of terror around them. The steamer had struck a rock off the coast of North Carolina, and, to add to the danger, a terrific wind extinguished all the lights on board. The news of the disaster was known only many days after, but the account given in the papers was harrowing in the extreme. We can picture Mother Hardey's anguish for the fate of her daughters, as the report announced that only a few lives were saved. At last, after vain attempts to get reliable information, she received the following letter from a former pupil of Manhattanville residing in Petersburg, Virginia:

"DEAR MADAME:

"I hasten to relieve your anxiety in regard to our dear Sisters, who were wrecked off the coast of North Carolina last Sunday, in the steamship Evening Star. Three days ago as I was sitting down to my dinner Mr. Young handed me the newspaper, in which I read these lines: 'Several Religious of the Sacred Heart were on the wrecked vessel going to New Orleans. They have just arrived at the Hotel B., and are in the greatest destitution.' There was no appetite for dinner that day! I begged Mr. Young to order the carriage at once, and we both set out immediately with provisions, clothing and money, everything that could be of service to the dear sufferers. It was a real disappointment to find on our arrival that we had been forestalled by Col. Lee, in whom the dear Sisters found a most devoted protector. They were well nigh exhausted, having had neither sleep nor sufficient nourishment for six days. The steamer had left New York with three hundred passengers on Saturday morning. It met with a fearful tempest on Sunday. Night added to the horrors of the situation, for the wind extinguished the lights, leaving all in the vessel in complete darkness. About one in the morning there was a terrible crash which caused indescribable terror and confusion among the passengers. In a few moments the steamer lurched to one side, and the water rushed through the open holes, for the ship had struck a rock. It was a desert spot for miles around, so that no help could be expected from shore, nothing but the Providence of God and their own efforts could save them from a watery grave. The danger was imminent, and the only alternative left was to climb up on the side of the vessel which was out of the water and wait there until daybreak would enable them to get into the life-boats.

"This was no easy task, as the side of the vessel was very high, and, in order to reach the boats, each passenger had to be tied around the waist and let down the length of

the vessel to the frail bark below. The sea was so rough that not one of the passengers was willing to take the risk. It was then that the captain, who had noticed the self-composure of the Sisters, appealed to them to set the example of courage. The youngest Sister asked to be let down first, then the others followed, while tears and cries of terror resounded all around them. Others soon followed their example, but the greater number fell into the raging waters and were drowned. In fact out of the three hundred on board only twenty-eight were saved. From the life-boat the Sisters were transferred to a fishing smack, where they remained all day and the following night exposed to the winds and waves, but still calm and courageous, full of trust in God's fatherly care, and by their heroic example inspiring their own spirit of peaceful resignation into the hearts of those around them. Many of the rescued passengers declared they owed their lives to the example of the good Sisters. I was told by Sister N. that, when they were leaving the life-boat, some one put into her hand a little traveling bag, saying, 'here is some medicine for you!' On opening the bag she found a flask of brandy, which she was happy to share with her companions in the fishing boat. When the frail bark reached the shore, the inhabitants treated them with great kindness, but they had three days more of privations of all sorts before they reached Petersburg. Here they received every attention. The parish priest conducted our good Sisters to the church, where they poured out their thanksgiving to God for their miraculous deliverance. I wanted to bring them to my home, but they insisted on starting by rail on their journey, as soon as they were sufficiently rested. The railroad officials gave them free tickets to New Orleans, and I feel sure they will want for nothing during the journey."

To the credit of Colonel Lee, one of the passengers on board the Evening Star, be it said, that no father could have been more solicitous for the comfort of his children

than he was for these Sisters. He insisted upon accompanying them all the way to New Orleans, and only relinquished his guardianship when half way en route he met a priest who promised to see them safely to their destination. Mother Hardey's gratitude for the preservation of her daughters was sincere and heartfelt, and their noble example amid such trying scenes was a source of great consolation to her. It was gratifying also to receive these details from one of her former pupils, whose affection and devotedness was so strikingly manifested to those whose claim upon her charity was their title of Religious of the Sacred Heart.

The erection of the new convent at Kenwood, necessitated Mother Hardey's frequent visits there during the Spring and Summer of 1866. The Rathbone mansion had to be demolished to give place to an edifice three hundred and thirty feet long, with three wings, each one hundred feet in length, and as the undertaking was an important one, especially in regard to the transfer of the noviceship, Mother Goetz thought it expedient for Mother Hardey to take up her abode there. She summoned to Paris Madame Boudreau, the Assistant Superior and Mistress General of Manhattanville, for the purpose of seeing whether she could replace Mother Hardey as superior, and some weeks later she wrote to Mother Hardey as follows:

"PARIS, July, 1866.

"MY DEAR MOTHER:

"Would it be in accordance with your views to name Mother Boudreau Superior of Manhattanville? Our Mothers here favor this appointment, but they desire to know your opinion before coming to a decision. If the choice meets with your approval, you can thus, in addition to your office as vicar, assume the charge of the house at Kenwood."

After dwelling upon the wisdom of providing a home for

the novices, far from the immediate vicinity of the great metropolis, Mother Goetz adds:

"Our Mothers Assistant appreciate, as I do, all that our convents in America owe to you, dear Mother. You have consecrated to their welfare your health, your strength, your very life, establishing wherever you have been, the true spirit of the Society. Hence you have a right to our confidence and esteem. Be sure that you may always count upon my sincere affection."

Some weeks later Mother Goetz wrote again:

"Yesterday I signed and handed to Mother Boudreau her letter of obedience. I am convinced that she will do all in her power to accomplish successfully the duties of her position, and to carry on the good work, so firmly established by you at Manhattanville."

Mother Hardey was then to leave the religious family which she had governed for over a quarter of a century. Though her heart suffered at the prospect of separation, she showed no sign of regret. The will of the Superior General was the expression of the will of God, consequently her will also, but the announcement of the change was made known to the community only on the return of Mother Boudreau, who was immediately installed as superior.

When Archbishop McCloskey was notified of her transfer to Kenwood, he expressed his disapproval, and handed Mother Hardey a letter from Mother Barat to Archbishop Hughes, promising that she would never withdraw Mother Hardey from Manhattanville. The letter had been preserved in the archives of the Cathedral. With her usual adherence to authority, Mother Hardey answered, "Both the archbishop and Mother Barat have passed away, and the promise in no way binds Mother Barat's successor." The archbishop then declared that he would solicit a similar promise from Mother Goetz, but in her own gentle, persuasive way, Mother Hardey assured his Grace, that it was a happiness for her to give this proof of her submission to

higher authority, and that, while she appreciated the archbishop's regard for herself personally, she would consider it a subject for lifelong regret were his influence to change the orders of obedience. Needless to add that she succeeded in reconciling the archbishop to her departure. To her daughters she spoke of the merit of obedience and the priceless value of sacrifice. After the opening of the school at Manhattanville she went to Kenwood on September 14th, Feast of the Exaltation of the Holy Cross. She apprised the Mother General of her arrival in the following words: "The sacrifice is accomplished, and, although bitter to the heart, it has been sweetened by the thought that in making it I have fulfilled an important rule. How grateful I am to you my Very Reverend Mother for having given me the opportunity to obey."

If Mother Hardey rejoiced in the sacrifice which obedience demanded, she was also happy to feel the privation of holy poverty awaiting her in her new home. The convent wing was not completed until the twelfth of January, 1867, and, in the interval, there were many hardships to endure. She refused to take a room for her use, sleeping on a cot wherever it was convenient to place it, and occupying during the day some corner where she would not inconvenience others, always carrying with her from place to place a little satchel containing her correspondence. She was the first at each community exercise, and the first to respond to every call for help in the domestic employments. She was frequently found in the laundry, helping the Sisters, and she often joined the novices occupied on the lawn in picking hair for the mattresses. Her presence made their work a joyous pastime, for, on these occasions, she was truly a mother in the midst of her children. The greater part of her time was given to the inspection of the building, and the cultivation of the farm. Passing one day where the workmen were taking their lunch, she noticed that they were drinking cold coffee, and at once gave or-

ders, that, in future, their cans should be sent to the kitchen. After some days the cook complained that so many cans encumbered the range. Mother Hardey gently reproved her by saying, "Sister, you should be happy to be inconvenienced in order to serve the poor."

Repeated calls to the parlor found her always ready to receive her visitors, whatever their station, with that gracious courtesy which put them at once at ease. If a workman, or poor person, asked to see her, she went all the more promptly, warning the portress, "never to keep a poor person waiting, for with them time is money."

It grieved her to see the children of the neighborhood growing up without the benefit of religious instruction, and as soon as possible she opened a free school for them. One of the novices was trained to take charge of this good work, and when the classes were formed Mother Hardey often assisted at the lessons, examined herself the writing books, and took a lively interest in all that concerned the children's welfare. Wishing to inspire them with devotion to the Sacred Heart of Jesus, she sought to make the first Friday of the month a red letter day. Nor were prayer and instruction the only feature of her programme. A little feast of dainties was always prepared for the children before they returned home. Their numbers increased so rapidly that after a few years a fine school house was built for their accommodation and there was a usual attendance of over three hundred children. She also organized sodalities for both young girls and married women. The distance from Albany seemed, at first, an obstacle to the success of the work, but her energy surmounted every difficulty. The Sodality of the Blessed Virgin opened with five members; at the time of her death it numbered more than two hundred.

In 1867 Mother Hardey put on a firmer basis another of her early works. As the children in the parochial school had become too numerous to be accommodated in the

Seventeenth Street convent building in New York, she donated the three lots facing on Eighteenth Street for the site of a suitable school building, the expenses of which were to be defrayed by the parish. Later, however, she was obliged to assume the entire cost, over ten thousand dollars, as the Jesuit Fathers found it impossible to raise the money. The letters of Rev. Father Fleck, S.J., director of the parish schools, express in glowing terms his gratitude to Mother Hardey, whom he playfully styles, his "Fairy Godmother," so promptly did she come to his assistance when each payment came due. The proceeds of a concert and sundry collections in the parish were appropriated to the furnishing of the class rooms and other incidental expenses. The continued prosperity of this school was a life-long consolation to Mother Hardey.

On the nineteenth of May, 1867, Right Rev. Bishop Conroy laid the corner stone of the Kenwood Chapel. Mother Hardey watched over the progress of the building with the deepest interest, happy in being able to provide a fitting sanctuary for the King of Kings. Another ceremony took place on the eighth of September, the blessing of a chime of bells. When the news of this event reached Paris, Mother Goetz wrote, that the introduction of chimes into a convent of the Sacred Heart, seemed to her contrary to the spirit of poverty, which had been handed down by the Mother Foundress. Mother Hardey, submissive as ever to the voice of authority, wrote immediately to the Mother General:

"I return you heartfelt thanks, my Very Reverend Mother, for your charitable warning. It is true, that the pupils of Manhattanville made a gift to this house of four bells, destined for the church, the community, the school and the clock. They were made according to notes which form a chime, but they have not been hung for that purpose, nor will they ever be used for chimes, now that you have had the goodness to let me see how contrary it would

be to our spirit of poverty; and, if you prefer that we should not apply them to the purposes for which they are destined, they shall be removed at once. I cannot tell you, my Very Reverend Mother, how grateful I am for your kind warning, and I beg you will always be equally frank with me in like circumstances."

A few years later Mother Hardey gave three of the bells to the Church of St. Anne, in Albany. The Kenwood community never knew why the chimes were not used. We may well believe that the obedience of a faithful, docile heart, made sweeter music in the ear of God, than the melody of joyous bells.

CHAPTER XXII.

Difficulties in Havana—Death of Mother Trincano—Mother Hardey Visits the Pottowatomie Missions—Attends Retreat of Superiors in Paris—1867-1869.

On taking possession of the See of Havana, in 1865, Bishop Martinez assumed an unfriendly attitude towards the Religious of the Sacred Heart. His Lordship, though zealous and saintly, was devoted to Spain and to Spanish customs, and he looked with suspicion on a religious community introduced from the United States, and governed by a superior over whom he had no control. Moreover, he found that the "Royal Order" of approbation had not been obtained from Spain, and hence the convents were not canonically established. Neither the Captain General Concha, nor the former bishop, had deemed this formality necessary, but the new bishop, imbued with Spanish ideas of Monasticism, looked upon the Religious of the Sacred Heart as "Fillibusters," and began at once to denounce them in public and in private. He set at naught certain privileges guaranteed to the Society by the Holy See, censured the form of cloister observed, objected to candidates for the Congregation making their novitiate outside of his diocese, and finally withdrew the English speaking Jesuit confessor, and appointed a Capuchin father who could not understand a word of English. The consequence was that for several months, five of the religious were deprived of the Sacraments, being unable to make their confession in Spanish. Among these was a Sister in the last stages of consumption. At the suggestion of Mother Hardey, Madame d'Abreu, the Superior, wrote the following urgent appeal to the bishop:

"I cannot express to your Lordship how intense is my grief, when these souls, bathed in tears and crushed with

sorrow, speak to me of their anguish. Having left home and country in obedience to the call of God, they now find themselves denied even the means of salvation. Great was my astonishment to learn from our confessor that there was no remedy; we have only to obey, for he does not believe your Lordship will pay any attention to my petition. Moreover, he tells me that you will not return home before Holy Week. Are these religious to be deprived of Confession and Communion until then? And must our dying Sister appear before God, without the grace of the Last Sacraments, so necessary at such a moment? I cannot believe that your Lordship will turn a deaf ear to my appeal, and I feel confident you will authorize an English speaking priest to minister to the needs of these five religious. Hoping to receive a favorable reply, I remain, with profound respect and filial submission,

"Yours, etc.,

"Rosa d'Abreu, R.S.C.J."

The bishop did not deign to reply to the appeal, and as soon as Mother Hardey learned that Sister Anne was in a dying condition, she started immediately for Havana, hoping she might succeed in propitiating his Lordship. She sailed so promptly that there was no time to notify the community of her coming, and their surprise and joy may be well imagined when she appeared at the door of the convent. Her first question was, "How is Sister Anne?" "She left us for heaven this morning," answered the Superior. An expression of anguish passed over Mother Hardey's face, and she asked to be taken immediately to the dead Sister. There she knelt in fervent prayer, her tears coursing down her cheeks, and her whole demeanor betokening the most intense grief.

"This was indeed a memorable visit," writes one of her daughters. "Our hearts were divided between joy and sorrow, joy to have our Mother with us, and sorrow because

of the painful circumstances which brought her. Determined to do all she could for us, our Mother solicited the favor of a visit from the bishop. It was flatly refused. Through the intervention of mutual friends, she negotiated for an audience at the episcopal palace, but when she presented herself at the appointed hour, she was informed that his Lordship had left the city, as he was determined not to meet her. That evening at recreation, we told our Mother we had prayed fervently for the success of her visit. With a peculiar smile she thanked us, adding, 'You obtained for me a great grace,' then pausing a moment, she said, 'You obtained for me a humiliation, and a humiliation is always a great grace!'"

Having learned that his Lordship was going to Sancto Spiritu, she left immediately in the hope of meeting him there. To the bishop's dismay she was the first to greet him on his arrival at the convent. He seemed much impressed by her gracious and humble acceptance of his wishes in regard to that house, and before his departure, he restored nearly all the privileges he had withdrawn from that family, but he was inflexible in regard to the Havana house. Mother Hardey was forced to return to New York, feeling that in part her mission to Cuba had been a failure. She made known the result to the Superior General and her Council, who decided to refer the matter to Rome, with a request for permission to suppress the Cuban houses. His Eminence, Cardinal Bofondi, Protector of the Society of the Sacred Heart, sent the following reply to Madame Lehon, one of the Assistants General:

"Very Rev. Mother Assistant General:

"The Holy Father, having been solicited to authorize the suppression of the two houses which your Society has in Cuba, does not favor this measure, as it would deprive that country of the great spiritual good which is being accomplished there, as elsewhere, by the religious of your

Institute. An academy, which according to the bishop's own letter contains more than one hundred and fifty pupils, must enjoy the esteem and confidence of the public, and thereby refutes most triumphantly certain assertions made by Monseigneur in his famous letter. His Holiness has expressed himself in the most benevolent manner in regard to the Institute of the Sacred Heart. He sympathizes with the religious who must remain in Havana, but he reminds them that, in order to acquire any merit, we must be disposed to suffer something for it. In the meantime, the Sacred Congregation of Bishops and Regulars will write again to his Lordship, the bishop, requesting him, in the name of the Holy Father, to have all possible regard for the welfare of the religious, and to procure for them the means of accomplishing what is prescribed in their Constitutions, which have been approved by the Holy See, and also of conforming to the particular usages established. The Holy Father trusts that the religious, on their side, will strive to correspond to the wishes of the bishop in such matters as do not affect the fundamental points proper to the whole Institute.

"I cannot say whether the letter to the bishop and the wishes of his Holiness will have the desired effect. However it may turn, a new attempt will have been made, and, in accordance with the result obtained, we shall with greater certainty come to a definite decision.

"I request your maternity to keep me informed of all that may take place, in order that I may be prepared to answer the questions that may be addressed to me. Begging you to present my respects to the Very Reverend Mother General and to accept for yourself the assurance of my profound esteem and veneration, I remain, etc.,

"J. Cardinal Bofondi."

Mother Goetz bowed before the decision of the Holy See. She requested Mother Hardey to make a second at-

tempt at reconciliation with the bishop. "Humble yourself," she wrote, "throw yourself at the feet of his Lordship, and beg pardon for the pain we have caused him, assuring him that we have no other desire than to be his most humble and dutiful daughters."

Mother Hardey set out again for Havana, on the third of February, 1868. This time the bishop consented to an interview. At first, he was cold and uncompromising, but the humble readiness with which Mother Hardey acknowledged his authority and yielded to his demands, completely disarmed him, and he granted many concessions before she left. Towards the close of the year 1868 she again visited Cuba. This time it was her painful duty to suppress the house in Sancto Spiritu. War with Spain had broken out, and the hostile armies stood face to face, almost at the threshold of the convent. There was little hope for the future of the school, as the principal families fled from the city. But although it only lasted five years, this interesting mission was fruitful in blessings to the poor especially, and to the many souls who were led to a holier life. There were several vocations to the Society from among the pupils.

On account of his political views, Monseigneur Martinez was obliged to return to Spain. Before his departure, he manifested very friendly sentiments towards the religious of the Havana convent and, in his letters from Spain, he frequently sent a special blessing to his "daughters of the Sacred Heart." The days of tribulation had passed, and the gain to Mother Hardey and her daughters was noted in the eternal records of God.

During the summer of 1867, Mother Hardey went to Canada to assist at the ceremony of the dedication of the new church of the Sault-au-Récollet. The happiness of meeting again her former daughters was marred by the state of health in which she found Mother Trincano. She obtained permission to remove the invalid to Kenwood, and

left nothing undone to prolong so useful a life. In a few weeks Mother Trincano recovered sufficiently to be able to write to her family at "the Sault." In one of her letters she says: "I take daily walks in the garden of abandonment to the will of God, and at times I weave together again the threads of my wasted years. If God gives me strength to return to my dear family, I shall strive to repair the past, by an increase of fidelity to our holy rules, and of devotedness to the welfare of your souls."

The slight relief in her sufferings was, however, only temporary. Her infirmities increased with the approach of winter, and Mother Hardey had the sorrow of realizing that her beloved friend was soon to hear the supreme "Veni." On the 25th of April, 1868, Mother Trincano returned to "the Sault" and these devoted friends parted to meet again only in another world.

We have already mentioned in previous chapters what efficient aid Mother Trincano had rendered to Mother Hardey, especially in the training of the novices and probationists, and in the organizing of foundations. Her brilliant talents enabled her to exercise an extraordinary influence for good, but it was chiefly by the practice of her humble virtues, that her life was a shining light to the souls whom she led on to perfection. From the year 1840, as we learn from "Notes of her retreats," abandonment to the will of God was the spirit that characterized her entire life. In her own words, "Trifling difficulties as well as great trials are like visiting cards upon which is written the name of Jesus." Her life was a continual war against self; but even to the end, God left enough of nature in her for all to recognize the triumph of grace in her soul. Her spirit of mortification led her to deny herself the least enjoyment, and to practice the most severe penances. These were multiplied even to the shedding of blood, during the seasons of carnival, Lent and spiritual retreats. After the example of her patroness, St. Teresa, she had made a vow "to do always what was most

perfect." Its faithful observance was manifested in her every action. She often repeated to her daughters, "Our love for our Rule should be so grounded in us, that were the Society suppressed, each one should be able to say, I am the Society, for the Rules and Constitutions are so engraven in my heart, that they shall live there forever."

Mother Trincano's sanctity was held in high repute, even beyond the circle of her own congregation. Seculars regarded her as a woman filled with the Spirit of God, and few could resist the power of her eloquence, or the influence of her holy example. Bishop Bourget once playfully remarked to her: "Why, Mother, they say you are a born orator!" With a glowing countenance she eagerly, but modestly, replied, "Ah! Monseigneur, a religious could not be otherwise than eloquent, when she speaks of God." After her return to "the Sault" she redoubled her zeal for the perfection of her daughters. The eve of the Feast of the Sacred Heart, she was helped to the door of her room to give her blessing to the community assembled outside. Supported by two religious, she addressed them the following words: "This is a fitting time to apply to the Society the text, 'Israel arose as one man,' since to-morrow all hearts, united in the Heart of Jesus, will rise to proclaim their fidelity to their Divine Spouse. Renewed in His Spirit, all will set out once more to win souls to His love and service. Oh, yes! let us labor at the expense of health, of earthly joys, of our very life—let us sacrifice to this dear work our inclinations, our faculties, our entire being."

In the month of September it was judged prudent for Mother Trincano to receive Extreme Unction. During the touching ceremony, her soul was flooded with joy and consolation. Before the community withdrew from the room, she said to them: "Nothing will be hard for you, if you look upon your crucified Spouse fastened to the cross for love of you. Let your crucifix be the sacred volume, in which you will study the price of souls, and having learned

your lesson well, go and devote yourselves to their salvation, imitating the life of sacrifice of those who have preceded you in the sublime career."

Death came in the early dawn of the twelfth of November. After receiving the last indulgence, the dying mother gathered up all her strength, to express once more to her devoted daughters, the sentiments of her grateful heart. "In heaven," she said, "if God be merciful to me, I will think of you, watch over you, and plead for you, with a mother's tender love." Her face became radiant and she seemed to be contemplating some ravishing spectacle, as with the words, "Father, into Thy hands I commend my spirit," she yielded up her soul to God.

When the telegram announcing her death was received, Mother Hardey went at once before the Tabernacle to give vent to her grief for the loss of her loyal friend and counsellor during their close intimacy of over twenty years. On leaving the chapel she assembled the community, and in touching words requested their prayers for the dear departed, who had so many claims upon their affection and gratitude.

We have seen in one of Mother Hardey's early letters to Mother Barat, in 1835, how earnestly she pleaded for the foundation solicited by Bishop Purcell for Cincinnati. As Bishop Dubois had made a similar application for New York, previous to this, that diocese received preference. The Sisters of Notre Dame from Namur were introduced into the Diocese of Cincinnati, in July, 1840, by Bishop Purcell, and the daughters of Blessed Julia Billiart, who have exercised a most successful apostolate in the education of young girls have been especially successful there. Although from time to time the question of establishing a convent of the Sacred Heart in the diocese was agitated, it was only in the year 1869 that the project was seriously considered. Mother Hardey received the following letter on the subject from the well-known convert, Mrs. Sarah

Peter, whose zeal in behalf of the spread of Catholicity in Ohio has left lasting monuments to her memory:

"CINCINNATI, April 22, 1869.

"MY DEAR MADAME HARDEY:

"It is so long since I have seen you that I fear I have become almost a stranger; still I am sure you have not forgotten one who has so long loved you and so well. You would perhaps laugh, if you were to know how many efforts I continue to make to bring your dear congregation and yourself also into our neighborhood. I have only desisted when my attempts seemed hopeless. Yet now, just now, for it is not a half hour since I left the archbishop, all my hopes are renewed. Without any hint from me, or even the thought of it, his Grace mentioned that a magnificent property, beautifully situated, two or three miles out of the city, had been offered him and he thought it would be altogether suitable for a convent of the Sacred Heart, and to my surprise he requested me to write to you about it, saying that it is his wish to have your Institute here, for we have room enough for all!"

The good lady then gives details of the property and enlarges upon the success to be expected and the apostolate awaiting the religious of the Sacred Heart in Cincinnati: "How many years I have longed for your coming! How much it is to be regretted that there is no house of your Society from St. Louis to Philadelphia!" A little later she wrote again: "It is delightful to me to find the archbishop and Father Purcell so very zealous for your coming. I have never known either of them to express so strong a desire for any other religious order. Father Hill, the Rector of the Jesuits, has just been here to inquire about your movements, and there seems to be a general awakening of good wishes for your coming."

About the time these letters were received, Mother Hardey was requested by the Mother General to visit the Indian

Mission of the Pottowatomies in Kansas, with a view to its suppression. She was also to examine certain financial affairs of the convent in St. Louis, and to contribute aid, if possible, towards the erection of the new convent at Maryville. In answer to this appeal, she suspended at once the building of one of the wings at Kenwood, and gave the funds destined for it to the western vicariate. On her way to St. Louis she stopped in Cincinnati, to confer with Archbishop Purcell on the proposed foundation, promising to refer the matter to the Mother General. After a brief stay at the convent in St. Louis, she proceeded to Saint Mary's, Kansas. We give an account of this interesting visit from a letter written by her secretary:

"Here we are in Kansas, at the Mission of the Pottowatomies. We arrived at 2 P. M. yesterday, and were cordially welcomed by the Rector of the Jesuits, who conducted us through his garden to the convent grounds, where Mother Milmoe and the community were awaiting us. The convent, a frame building in the rear of the Jesuit College, might be taken for one of the out-houses. There is no plastering in any part of the house, the ceilings and walls are of whitewashed muslin. In the parlor and next best room the muslin is covered with colored paper, and the floor is of rough planks. After taking dinner, we went to the church, which is about one hundred and fifty feet distant, to make our adoration. The interior is rather pretty, considering the place. There are two side chapels, one for the college boys, the other for the Sacred Heart Community and pupils. After our devotions Mother Galwey took us through the grounds. Our first visit was to the barnyard, where we saw fifty cows and at least two dozen calves. I asked the Sister how many cows the Fathers had. 'Why,' she answered, 'these are the Fathers' cows and ours also.' It seems that everything here is common property. We visited the class rooms, where we found about sixty girls of every hue and grade, from the full-blooded Indian

up to whites. Near the convent are two little huts, I cannot give them any other name. In one we found the kitchen and the pupils' refectory. Of course, I did not expect to find white tablecloths and napkins, but the tin plate and cup, iron spoon, fork and knife set at each place, surprised me not a little. In the second hut was the refectory of the community. The room was rather miserable looking, but we had white stoneware instead of tin, and everything looked neat and clean. The next apartment was the community dormitory, containing four beds. In the middle of the room is a little altar, on which is a statute of the Blessed Virgin, resembling a squaw, and pasted on the wall are four angels in gilt paper and cut in most fantastic shapes. We named it the 'Chapel of the Angels.' After meals the community go there for the accustomed visit, the church being too distant, especially in bad weather.

"The next room, in the same cabin, is the pupils' infirmary, in which there are two beds, and here seven or eight 'Indian ladies' sometimes lodge, the extra number reposing on the floor. After supper we took a walk to the wash-house, about half a mile distant, near the river, and on returning we had a view of the tents in which the Indians were encamped on the brow of the hill, having come many miles to assist at the Mass on Sunday. There are five choir religious and seven sisters in the community. Among them Reverend Mother was delighted to find Sister Mary Layton, who was in Grand Coteau when she was a pupil there. In fact, the Sister went from Saint Louis with Mother Audé to make the foundation, so you can imagine her joy in meeting Reverend Mother again.

"On Sunday morning, at half past five, we went to the church, where we heard two Masses. The community and pupils were present at the second, and quite a congregation was in the church, the men on one side, the women on the other. We had singing during Mass, even while Holy Communion was being given, and as soon as the music ceased,

two or three babies struck up a chorus, which, strange to say, they stopped at the first sound of the organ. Two Indian men sang canticles in their native tongue. It was really very devotional. At this Mass, we communicated. The Communion railing is divided into two parts, on one side of which the men communicate, on the other side the women. After Mass, the priest read points of meditation for the month of May, and concluded with a nice little instruction on the Blessed Virgin. The Sacred Heart pupils were dressed in calicoes and muslins of every color. Their only uniform consists of pink muslin sunbonnets and shoes, for you must know the young Indian maidens go barefoot on week days."

Having made herself thoroughly acquainted with the resources and necessities of the mission, Mother Hardey decided upon plans for the erection of a new convent, which was to serve as a boarding school for the daughters of the white settlers, while a section was to be appropriated to the use of the day pupils, the half civilized Indian girls living in the neighborhood. A question of a rather delicate nature now presented itself for solution. The property up to this time had been held as a joint possession by the Jesuits and the Religious of the Sacred Heart, but Mother Hardey deemed it expedient to divide the land as well as the pecuniary resources of the mission. The settlement was made easy by the disinterestedness of all parties concerned. After the deeds were drawn up, they were taken to Leavenworth and signed at the episcopal residence in presence of Bishop Miege, S.J. Years after, in alluding to this transaction, this prelate expressed his esteem and admiration for Mother Hardey, whose business capacity amazed him; but more than all was he impressed by her deep religious virtues, and that just appreciation of things temporal and eternal, which characterized all her dealings with others. "To my mind," he said, "she is a finished type of a true Religious of the Sacred Heart."

Mother Hardey's interest in the welfare of the Western houses was not confined to this visit. After her return to Kenwood, she continued to send help and advice when solicited, as we learn from the letters of the religious charged with the superintendence of the new buildings at Maryville. "Had you not come to our assistance, dear Reverend Mother, by sending us the five thousand dollars, I know not what we should have done. Our Mother General told me in her last letter that all her hopes for Maryville rest upon you. I, also, trust to your charity, for, as you know, we have no resources in this vicariate."

Some months later this same religious writes: "Permit me to offer my heartfelt thanks for the money you have so generously sent us. Our Divine Master and our Mother General know how I long to prove to you my filial and religious gratitude. I beg Our Lord to reward you a hundredfold for all you have done for Maryville, and I trust that all who dwell in this house will remember the debt of gratitude they owe you for helping to build their beautiful home."

On June 23, 1869, Mother Hardey, accompanied by her secretary and Reverend Mother Cornelis, the new Vicar of Canada, sailed for France to attend a spiritual retreat for Superiors at the Mother House in Paris. The voyage was very stormy, the Cuba being at the mercy of the winds and waves for fifty-two consecutive hours. Mother Cornelis was so very ill the party was obliged to land at Queenstown. They proceeded to Dublin and were cordially welcomed at the convent of Mount Anville, where they remained until the invalid had recovered sufficiently to continue their journey. Mother Hardey marked her visit by the gift of a sewing machine, and the promise of sending a Sister to show them how to use it.

The retreat at the mother-house was given by Rev. Father Olivaint, S.J., the future "martyr of the Commune." It was a period of rest and signal graces for Mother Hardey, and the prelude of a great sacrifice for herself and her

American daughters. Mother Goetz made known to her the project she entertained of calling her to Paris in the near future to fill the office of Assistant General. We read in the French biography of Mother Hardey: "Strong reasons justified this decision. The Decrees of the Congregation advise that the Counsellors of the Mother General be chosen from the nationalities represented in the Society, and no one seemed so well qualified for this position as Mother Hardey, by reason of her virtue, ability, and thorough acquaintance with the needs of the Society in North America."

With this sacrifice in prospect, and the secret buried in her own heart, Mother Hardey returned to her post, to continue a while longer her mission in her native land. She arrived in New York on the ninth of September, and two days later her Kenwood family gave her a joyful "Welcome Home."

1 Maryville, Missouri
2 Clifton, Cincinnati
3 St. Charles', Missouri. (New House)
4 St. Joseph's, Missouri

CHAPTER XXIII.

Foundation in Cincinnati—Mother Hardey Resumes the Government of Manhattanville—Foundation of Rosecroft, Maryland—1869-1871.

Mother Hardey's first duty on her return from France was to carry out the decisions of Mother Goetz respecting the change of superiors in the Vicariates of New York and Missouri. Mother Gauthreaux was appointed Vicar of the Missouri province, in place of Mother Galwey, who was named to succeed Mother Boudreau as local superior of Manhattanville. The latter went to Eden Hall to replace Mother Tucker, who was transferred to the convent in St. Louis. It is unnecessary to add that these changes, which occasioned so many sacrifices and heart sufferings to the religious families concerned, were accepted with a deep religious spirit of submission.

A sweet consolation was afforded to Mother Hardey by the dedication of the beautiful gothic chapel of Kenwood, on October 20, 1869, feast of Mater Admirabilis. Bishop Conroy officiated, assisted by a large number of ecclesiastics, and the admirably trained choir of St. Joseph's Church, Albany, and two years later, he consecrated the exquisite marble altar, his own generous gift to Mother Hardey for the new chapel. It remains as a fitting memorial of his loyal friendship and of his loving zeal for the House of God.

Mother Hardey's next work was the arrangement of the necessary details of the foundation in Cincinnati. Owing to the absence of Archbishop Purcell at the Vatican Council, she thought it prudent to await his return, but letters from his brother, Very Rev. Edward Purcell, V. G., induced her to undertake the foundation at once. Father Edward writes: "You appear to have doubts, dear Madame Hardey, about your foundation in this diocese. The arch-

bishop has told you, and written to you, of his desire that you should come to Cincinnati, and even if I were not equally anxious on the subject, the fact that it would be a pleasure to him, would make it a law for me. Your foundation does not depend upon any special spot in the diocese, but you are welcome to choose over all its territory. I hope you will find this sufficiently explicit. Whatever service I can be to you, I will cheerfully perform. I may probably write again in a day or two to tell you the exact position of things here, and what you may expect for your school."

A few days later he recommends the purchase of a certain property just then in the market: "If you could secure the place for your Order it would be the best you could procure here. I take it for granted that you wish to be near the city. The Sisters of Notre Dame and the Sisters of Charity monopolize the northern and western sections of the country, which lie within a few miles of the city, so that Cincinnati would alone be exempt from competition, which I think should be avoided if possible.

"Now, Madame Hardey, I place these plans before you that you may ascertain the Divine Will, which you know it is your duty to do. I can give only a poor human judgment in the matter. The Ursulines have a splendid place forty miles from town, which is crowded with pupils, two-thirds Protestants. This proves that distance from the city makes no difference to the prosperity of an institute. I acknowledge I would like to have you in, or near, Cincinnati. As I said before, I now repeat, that no previous consideration and no regard for other Religious Orders in the diocese will permit me to hesitate a moment in doing all I can to advance your interests. I will do as much from a sense of duty in this matter, as I would from impulse of heart in any other, and I can assure you that both, poor and insufficient as they are, are at the service of your community."

The desire expressed in these friendly letters seemed of itself an indication of the Divine Will, so Mother Hardey,

accompanied by her secretary, left Kenwood for Cincinnati in the closing days of October, and was hospitably entertained by Father Purcell in the episcopal residence. He himself accompanied her in quest of a suitable location. They found a desirable residence on West Sixth Street, which was purchased, and Mother Hardey and her secretary took possession on the first of November, under the patronage of All Saints. The little band of foundresses was summoned from Kenwood, and preparations were begun for the opening of the school. It would be needless to dwell at length on the part taken by Mother Hardey in the domestic work of the foundation. Then, as on former occasions, she was in the midst of her daughters, making their labors a pleasing pastime, and gently teaching them how to interweave pious thoughts with the toil of busy hands.

A loving annalist has left us records of those early days: "Our dear Reverend Mother was the life of our happy circle, sharing all our occupations, and inspiring us with a high sense of our privileges as foundresses. Once while we were picking hair and husks for mattresses, she turned to me and said, 'Sister, for every leaf you pluck, ask our Lord to pluck away a leaf of your imperfections.' It was easy to see that her heart was in close union with Him, whom she wished to teach us to serve with a generous spirit. Mass was celebrated for the first time in our little chapel on the Feast of St. Stanislaus, and, on the Feast of the Presentation, the aspirants renewed their vows. A few days later our Mother gave us a beautiful conference, in which she sought to impress us with the nobility and obligations of our mission. The very word 'foundation,' she said, conveys its own meaning. When masons build a strong edifice, intended to stand the wear of time, they dig a deep trench, place within it massive stones, which they cement firmly together. So should it be with this foundation. Those chosen to be its first members are its founders,

and they should strive to be such in spirit and in truth, laying deep in their hearts the solid virtues of humility, obedience, charity and zeal. Upon the strength of your virtues will depend the religious spirit which you will transmit to your successors. If those who in future years live in this house be wanting in humility, it will be because the founders have not laid the foundation stone of this beautiful virtue, dearer than all others to the Heart of Jesus. If they be wanting in obedience and fidelity to rule, it will be because the founders have not labored with a true love of the rule in their hearts. A grave responsibility then rests upon you, and how is it to be discharged? By living in the presence of God, working for His glory, not your own satisfaction, and laboring with all the earnestness of your soul to become perfect as your Heavenly Father is perfect." At the moment of her departure for Kenwood, she said, "I leave you to the care of good Mother Hogan, but especially to that of the Divine Guest in the Tabernacle who must henceforth be your Light, your Joy, your All!"

In the Spring of 1870 Mother Hardey had great anxiety in regard to the property of Manhattanville. Heavy assessments were levied for the surrounding improvements made by the city, and a division of the property was threatened. Mother Galwey, the superior, was in a poor state of health and incapable of coping with existing difficulties. She herself realized the condition of affairs, and at one of Mother Hardey's visits to Manhattanville made known her desire to be relieved of responsibility. Her edifying letter on the subject will no doubt interest our readers:

"Rev. and Dear Mother:

"Seeing your constant occupation all day long, the idea presents itself of writing to you, so that while en route to Kenwood you may read my sentiments. If our Very Rev. Mother should in charity release me from the terrible responsibility of superiority, may I simply state my mind?

For many years I have felt a desire to be placed in a position where I might try to edify by a life of humility and submission. I have often heard that the head superiors of religious communities frequently find subjects unwilling to retire to hidden life, and I have thought, if God granted me the opportunity, I should prove by example my real appreciation of my vocation. If withdrawn, may I beg of you, my first Mother, to employ me in an office without title? I am fully conscious how incapable I am at my age, sixty-six, to fill efficiently the higher charges. I have no knowledge of the Sisters' employments, and none for the school, either for studies or discipline. In fact, I feel I could only aid under an official, and I ask as a favor, that neither my age nor my former employments shall be considered. Let me simply take my place of profession, without consideration. I am urged to prepare for eternity, and I long to avail myself of the time granted me to repair the past and be assured, dear Mother, the last place in the Society would be happily accepted by me. I am now, what think I was in 1836, when I asked for admission into our Blessed Society, and I can never do too much, nor even enough, to prove my gratitude to God for the precious blessing. You will not, dear Mother, I trust ever have cause to regret having given a helping hand to your first daughter. I will with God's help be submissive and devoted. Ever your grateful daughter in C. J.

"M. J. Galwey, R.S.C.J."

Mother Galwey expressed her desire likewise to the Superior General, who, in view of the exceptional difficulties, accepted her resignation and appointed Mother Hardey once more to the government of Manhattanville. The return of their beloved Mother was a great joy to her daughters, and a great benefit to the temporal prosperity of the house, while it added greatly to her own cares and responsibilities. For several years the rapid growth of the city had encroached upon the seclusion of the convent, and the

Board of Public Works was now about to execute a plan for cutting streets through the convent property. One day a party of public officials called to notify Mother Hardey of the improvements in project. As soon as they were seated in the parlor, they began to discuss their plans, when one of them prudently reminded the others to be on their guard against the influence of Madame Hardey. "Gentlemen," he said, "do not permit yourselves to be magnetized by Madame Hardey! Be determined not to yield an inch of the ground mapped out. She has a wonderful power of bringing every one into line with her views." All declared their firm purpose of adhering to their decision, one gentleman remarking no woman could ever make him change his mind. At this moment Mother Hardey entered. She graciously saluted her visitors, then waited for them to make known their business. She listened in silence to their plans and projects, appeared much interested in the remarks of each one, but gave no utterance to her own sentiments until they had concluded their explanations.

When they manifested their desire to hear her opinion, she quietly answered in a firm, but persuasive tone of voice, "Surely, gentlemen, you cannot intend to carry out the extreme and ill-advised measures which you propose?" One of the party handed her the drawings of the projected improvements in that section of the city, claiming that their decision was the result of thorough investigation and absolute necessity. His statements were supported by the arguments of his colleagues. After listening calmly and attentively to the exposition of their plans and examining carefully the map before her, Mother Hardey pointed out here and there several serious obstacles which they had not foreseen. Then she suggested other measures and plans far more advantageous, and when she saw that her judgment had prevailed, she called for pen and paper, and in less than ten minutes she secured their written promise that the convent property should not be touched. Refreshments were

then offered and very soon the merriment of the party gave evidence of their good feeling when the spokesman exclaimed, "Did I not warn you, gentlemen? No one can resist Madame Hardey's will!"

In the autumn of 1870, anxieties of another nature weighed upon Mother Hardey's heart. The Sovereign Pontiff was a prisoner in the Vatican to the great grief of every true child of the Church, and the Franco-Prussian war was a deep solicitude to the members of the Society of the Sacred Heart. The convents in France were exposed to all the dangers of war, and many of them had been converted into hospitals for the sick and wounded of the contending armies. As the victorious troops advanced towards the capital the Mother General, yielding to the advice of her council, withdrew to Laval, where she hoped to be able to keep up communication with the houses of the Society. Mother Hardey sent her the following expression of sympathy: "You cannot imagine, my Very Rev. Mother, our intense anxiety of the past few weeks. Your letter of September 17th is doubly precious, since it gives me the assurance that you have left Paris for Laval. May Our Lord protect you and all our houses in France. Prayers are being offered throughout this vicariate for your preservation and that of our loved Society." After suggesting the thought that it might be the Divine Will that the Mother General should leave France during these troubled days, to visit her American families, Mother Hardey adds, "Will you permit me, my Very Rev. Mother, to make the voyage to France and bring you to our American shore?"

Writing again, at the close of the war, Mother Hardey says: "O my Very Rev. Mother, how deeply our hearts shared in your trials during the sad times through which you have passed! How ardently we longed to contribute to the necessities of our dear Mothers and Sisters during the period of their cruel suffering! Be assured of our filial sympathy in your great affliction at the loss of our

saintly Mother Prévost. Our heartfelt thanks have been offered to God for your preservation, and it will be a great happiness for us to fulfill your vow." Mother Goetz had made a promise that throughout the Society on every Friday of the coming year Acts of Consecration and Reparation should be read in presence of the Blessed Sacrament, in thanksgiving for the protection which had been vouchsafed to her convents during the disastrous war. But hardly was the siege of Paris raised when the city was at the mercy of the Communists, who threatened to renew the horrors of the great revolution. Again Mother Hardey wrote:

"I cannot tell you how anxious we are in regard to our houses in France, especially those in Paris. The only details we have received have reached us from England, and how far they are from reassuring us! We trust that you are still at Laval, for it would increase our anguish if we thought you were in the midst of the Paris riots. This letter will reach you about the Feast of the Patronage of Saint Joseph. How gladly would I offer my good wishes for your feast-day, but during these sorrowful times we can only plead with Saint Joseph to show himself the true patron of the Church and of the venerated Mother, so dear to all our hearts."

Mother Hardey's sympathy found expression in a practical form, for when assured that her gifts would reach their destination she sent to the Mother General all the money she could spare. Mother Goetz was moved to tears by this generosity, and was heard to exclaim, "Ah! what charity reigns in the Society."

Cuba was at this period scourged by civil war, and the sorrow that filled its desolate homes was felt by many a heart in the schools of Manhattanville and Kenwood. Almost every family suffered the loss of a loved one, torn from wife and children by imprisonment, exile or death. Many of the Cuban pupils were left dependent upon Mother

Hardey's bounty. They found in her a Mother ever ready to console them in their grief, and to supply the needs of those whose fortunes were wrecked by the war. In the winter of 1871 she was about to visit the community of Havana, when her physician opposed the voyage on account of a serious indisposition from which she was suffering. She appointed Mother Tommasini to go in her place, and to assure her daughters that her heart was with them in the midst of their great trials.

In April she made the visitation of the convents in Rochester and Cincinnati. She rejoiced to find in the latter about fifty pupils. Writing to the Mother General she says: "The Cincinnati foundation prospers beyond our most sanguine hopes. Mother Hogan is very successful, and she manages remarkably well. She has won general confidence, and has enlarged the building for the accommodation of the pupils, defraying all the expenses herself. His Grace, Archbishop Purcell, takes a lively interest in the welfare of the new convent, and manifests on all occasions his delight in possessing a convent of the Sacred Heart in his episcopal city. We must try to get a house in the country, for the confinement in the city would soon prove injurious to the health of the community. There is another foundation, Very Rev. Mother, which I venture to propose to you. My young sister, having decided to enter the novitiate, her mother offers us her home for an Academy. I felt that you would approve of my visiting the place on my way from Cincinnati, in order to give you a description of it.

"The property is beautifully situated on the Saint Mary's River, one hundred and twenty miles from Baltimore, and consists of three hundred acres of land, one hundred and fifty of which are dense forests, the remainder being corn fields, pastures, etc. As it is almost surrounded by water the place offers all the advantages of sea bathing, which would be very beneficial to our invalids, and there is always abundance of fish and oysters. The house, though

not large, is commodious, and of sufficient size for a beginning; the expenses of the foundation will be small. The Rev. Jesuit Fathers have a residence at a short distance and they promise us spiritual help. They are very anxious to see a convent of the Sacred Heart at Rosecroft, for they realize how much good a house of education would accomplish in that part of the country.

"I may add, that this place is regarded as the cradle of Catholicity in Maryland, as the first Catholic colony landed here in 1634. The Archbishop of Baltimore remarked the Catholics of Maryland would be delighted to see the Sacred Heart established in this consecrated spot. I submit to you this offer of my step-mother, who, through respect for the wishes of my venerated father, desires to transfer the property to a Religious Order, and, since her only daughter has chosen the Sacred Heart, it is to the Sacred Heart that she gives the preference. In closing, let me assure you, Very Rev. Mother, that your decision respecting the project, whether favorable or otherwise, will be accepted as coming from God."

In passing through Baltimore Mother Hardey visited Archbishop Spalding, in order to confer with him on the subject of the proposed foundation. The impression left upon his Grace by Mother Hardey's wise judgment and administrative ability was so profound, that he remarked to one of his priests: "Madame Hardey is a woman created by God for the accomplishment of a great work, and there will never be another like her."

The foundation of Rosecroft was accepted by the Mother General, and in September, 1871, the homestead was transformed into a convent of the Sacred Heart. It may interest the reader to know that in colonial times Rosecroft was the residence of the Collector of the Port of St. Mary's, and that it was also the home of Blanche Warden, the heroine of John P. Kennedy's novel, "Rob of the Bowl." The garden was literally a parterre of roses, several varieties blooming

as late as Christmas, hence the name Rosecroft, "A field of roses." Scarcely was this new school established on a firm basis when difficulties arose which led Mother Hardey to fear for its future.

In January, 1872, she wrote to Mother Goetz: "With regard to the Maryland foundation an unexpected circumstance makes me think that perhaps it does not enter into the designs of Providence that the Sacred Heart should be established at Rosecroft. I have already written you that the Jesuit Fathers have a residence near the place, and that two priests being there, they would willingly attend to our spiritual needs; since that time, the new provincial has withdrawn one of these fathers, and he refuses to permit the other to serve us. The Archbishop of Baltimore cannot give us a chaplain, as that part of Maryland is under the exclusive jurisdiction of the Jesuits. Happily, no definite arrangements have been made in regard to the property, as my sister is not yet of age, so we are at liberty to abandon it if future difficulties render our stay there impracticable."

Hoping that events might take a more favorable turn, the Religious of the Sacred Heart continued their mission at Rosecroft, Mother Hardey having secured a chaplain from the New York diocese to minister to their wants, but as we shall see later on, the deprivation of spiritual aid forced them to abandon Maryland.

The year 1871 is memorable for the terrible conflagration that swept over the city of Chicago, reducing over two-thirds of the city to a heap of ashes. Over ten thousand families were left homeless, but the convent of the Sacred Heart escaped destruction, as if by miracle, for the wind turned the flames in a contrary direction just as they had begun to destroy the section in which it was located. The religious were thus enabled to give shelter to other communities whose convents had been destroyed. On hearing of the disaster, Mother Hardey organized bazaars in all her houses and sent the proceeds to be distributed to the most needy sufferers.

CHAPTER XXIV.

Mother Hardey Appointed Assistant General and Visitatrix of the Convents of North America—Departure for France—1871-1872.

When the troubled days of 1871 had drawn to a close and the Mother General had returned with her counsellors to Paris, Mother Hardey was appointed Assistant General, and deputed to visit the convents in North America. At that time the Vicariates of the United States and Canada numbered twenty-five houses and to visit them, as Mother Goetz wrote in December, 1871, would require about three or four months. "Therefore," she added, "we shall expect to welcome you at the Mother House about the end of August."

Although she had been prepared for the summons, during the retreat in Paris in 1869, Mother Hardey hoped to escape the dignity and its consequent sacrifices, but the call was received with that spirit of obedience and simplicity which had always marked her response to the voice of authority. In her reply to Mother Goetz she says: "Your letter of December 12th has overwhelmed me. My first exclamation on reading it was, 'My poor Mother General! She is increasing her burden by choosing an aid who is incapable of giving her assistance. Yet obedience is everything to me, my venerated Mother. I am ready to go.'" Alluding to the regrets expressed by Mother Goetz on being obliged to remove her from her country, and the works which she had established there, she continues: "As to the sacrifice of my native land, I can say in truth, that I have always considered the Society as my country and my home. With regard to my works, I know full well, that God has need of no one."

After making a detailed statement of the affairs of her

vicariate, she represented the advantages of delaying her departure until she had settled certain pecuniary matters, in order to lighten the burden of her successor, and then concludes as follows: "Permit me to renew the assurance that I place myself in your hands. I have given you the details of everything, and I will accept with submission whatever you will decide." Again, in answer to a letter received from Mother Goetz in January, 1872, she says: "I have no other desire than to submit my views to your judgment, and to show my gratitude for your maternal goodness. To be stationed near you, and to learn at last how to obey, after having been so long obliged to command, will be to me a real happiness, and it will sweeten the trial which this change may cause nature to suffer."

Mother Goetz proposed to make known immediately the nomination of Mother Hardey to the post of Assistant General, but the humility of the latter shrank from the additional honors which this announcement would have secured. She pleaded for permission to travel in quality of Visitatrix, and having obtained the consent of the Mother General, she started on her journey early in February. Her first visit was to Havana, where her unexpected arrival gave great joy to her Cuban family, and her stay of two weeks afforded them multiplied graces and consolations. The visit seemed truly providential, for they were sorely harassed by various measures of the government, which threatened to compromise their rights and privileges. As a citizen of the United States, Mother Hardey was not qualified to take the initiative in seeking to obtain a redress of grievances, but the wisdom of her counsels directed her daughters to act with that prudence which eventually conciliated the government and preserved intact the rights of the convent. When free from other duties, she took her place beside the bed of Mother Byrne, the superior, who was dying of cancer. "Come with me," she said one morning to her secretary, "and see how courageously a saint can suffer." She as-

sisted while the attendants were dressing the wounds, for the purpose, she said, of gaining strength for her own soul. Although she knew her adieu was final, no word or sign betrayed her emotions on parting with her daughters, consequently they had no suspicion of the sacrifice which she offered on the altar of obedience. On her return to Manhattanville Mother Hardey presided at the semi-annual examinations with as much interest, as if she had no other duty to fulfill. Her stay at home was brief, for early in April she resumed her travels, but so admirably had she maintained silence respecting her new mission it was only after she had started on her Western tour that it became known that she was Visitatrix. On reaching Chicago she found the community mourning the loss of their beloved Superior Vicar, Mother Gauthreaux, who, on the twenty-fifth of March had yielded up her soul to God. In offering condolence to the afflicted family Mother Hardey dwelt upon that incomparable charity which had always inclined their deceased Mother to palliate the faults of others, and to exaggerate their virtues.

The illness and death of Mother Gauthreaux necessitated certain changes. Mother Hardey recommended the removal of the novices to Maryville, which was better fitted for their accommodation than the restricted quarters of the Taylor Street convent. The suggestion received the approval of the Mother General, and a few months later the transfer of the novitate was effected.

From Chicago Mother Hardey journeyed to Saint Joseph, Missouri, and here again her presence was a source of benediction to the community. They were suffering at the time from a financial embarrassment, which she enabled them to overcome, and a new era of prosperity began at once for the Academy of St. Joseph's. To save time by travelling during the night, she set out on the evening of April 15th, for Saint Mary's, Kansas. Arriving at three o'clock in the morning, she was disappointed to find neither car-

riage nor messenger awaiting her. "We have only to sit on our trunk," she said to her secretary, "and remain here until morning. Meantime, let us ask St. Joseph to come to our aid." Their prayer was soon answered, for after a few minutes they saw a feeble light in the distance.

Hoping that it gave promise of shelter from the cold and darkness, they advanced slowly and cautiously, until they reached a small house which proved to be a variety store. Their loud rapping at the door seemed to cause consternation within for they could hear the cry, "Joe, Joe, come quick!" After prudent inquiry the good German storekeeper admitted them willingly, and apologized for the delay, saying a party of drunken Indians had held carousal at the station the night before, and he feared they might give him trouble that night. "He invited us into his best room," wrote Mother Hardey's secretary, "and made a fire in the big stove, which seemed to be the chief article of furniture. Learning that we were from New York, he plied Reverend Mother with questions about trade, stocks, politics and every imaginable subject, and in spite of her fatigue she entertained him, while I dozed in a chair. A messenger was dispatched to the convent, and at about five o'clock the farm wagon and team took us to our journey's end. The telegram announcing our coming was received only after we had breakfasted." The annals of Saint Mary's mention this visit as a most signal blessing. We quote the following extracts:

"The temporalities of our house were in a distressing condition. This dear Mother obtained for us the loan of $10,000, which enabled us to meet the most urgent demands, but her efforts were especially directed towards establishing us in supernatural riches, which are our safest treasures. She showed the greatest kindness towards each one, trying in every way possible to make us as comfortable as our surroundings would permit. Finding that our wardrobes and bedding needed replenishing, her charity found means

of providing us at once with a generous supply. Having heard how much we suffered from the cold during the past winter, she authorized us to have the house heated by steam before the next season. May God bless her, is the cry that comes from the depths of our grateful hearts."

The next pause in the itinerary was at Saint Charles, where she had the sweet consolation of praying at the tomb of the holy Mother Duchesne. She could give only two days to this little family, but according to the testimony of one of the religious, "she captivated all hearts." We can readily believe that in this cradle of the Society in America, Mother Hardey found strength and courage for her own approaching sacrifice, and recommended earnestly to the prayers of the saintly Mother Duchesne the important mission with which she was charged.

On April 22, she went to St. Louis and thence to Maryville. The meeting with old friends and the making of new ones, was a pleasure afforded by the visitation. Madame Tucker, the superior, sums up its blessings in these lines to the Mother General:

"I might almost say, that Mother Hardey has been the salvation of this vicariate. She has effected great things everywhere, but especially at St. Joseph, where she put their accounts in order, and at St. Mary's, to which house she advanced funds necessary to discharge their debts. She has gained the confidence of all by her goodness, her devotedness and her love for the Society."

Mother Hardey left St. Louis on April 30, for New Orleans. Her secretary wrote: "The journey was fatiguing, but at each delay our dear Mother said: 'Let us thank God, it is His Holy Will.' That thought was no doubt her spiritual bouquet, for she accepted every disappointment as coming directly from the hand of God. Always on the alert to render service to others, Rev. Mother noticed that the conductor frequently dropped his eye-glasses because they had no string. Taking a shuttle from her bag, she

1 Convent, London, Ontario
2 Halifax
3 Sault-au-Récollet

made a cord in a very short time, and you may imagine how pleased he was to receive it. After a journey of three days and three nights on the train, we reached New Orleans at last, and were met by a young gentleman who introduced himself to Reverend Mother as the son of one of her former pupils at St. Michael's. We arrived at the convent at one A.M., and to the great disappointment of the community, left the same day for Saint Michael's, as a friend had advised Reverend Mother to take that evening's boat, which was the best and safest on the line. Soon after starting a gentleman came forward exclaiming, 'Well, well, is this indeed Madame Hardey?' It was Mr. Devlin, the brother of our good friend in New York. Others advanced and also claimed acquaintance, either personally or through friends. It was easy to see that Reverend Mother's name had lived among the scenes she had left more than thirty years ago.

"We reached St. Michael's about ten o'clock, and not being expected there was no one at the landing to meet us. Old Black John having heard the steamer whistle rushed down calling out, 'Is Madame Hardey here?' Upon receiving an affirmative reply he gave loud, joyful cheers, which echoing in the distance announced our arrival. During three nights the faithful old man had watched for her coming, and when another negro offered to replace him he answered: 'No, no; if ole John watch three weeks he must be there to meet Madame Hardey, she knew me ever since I'se born.'

"Reverend Mother Hardey remained only one day at St. Michael's, as the boat was leaving for Natchitoches, ever bearing in mind the necessity of gaining time, in order to fulfill her mission within the period appointed by the Mother General. Owing to the low tide of the Red River the journey lasted three days. The greater number of the passengers were 'colored ladies,' who seeing Mother Hardey's secretary busy writing during the day, were very curious

to know what she could have to write about. One of them ventured to ask, 'Is that daughter of yours writing a newspaper?' 'No,' said Mother Hardey, 'she is writing letters.' 'Lor' sakes!' exclaimed the woman, 'I'd give a heap of money to have a letter wrote to my Sam!' 'She will write the letter for nothing,' said Mother Hardey, whereupon Sarah Ann sat down beside Mother Hoey, and confided to her that Sam was going to be her husband and she must tell him how much she missed him, and how he must behave until she came back again. The news soon spread through the negro colony that letters were being written for nothing, so one after another came to claim the favor. The 'Secretary of the Blacks' wrote on all imaginable subjects. As soon as a letter was finished it was handed by the happy owner to Mother Hardey with the request, 'Please read it again.' The amiable Mother graciously complied, then sealed and stamped the envelope so that it might be ready to be posted at the next stopping place. Needless to say that she made many hearts glow with pride and joy, and it was with unfeigned regret that they departed from her, expressing the earnest hope that she and that smart daughter of hers would come along their way again some day."

The visit to Natchitoches was very brief, but it abounded in consolation for the little family which had been sorely tried during the Civil War. The school was so depleted that Mother Hardey recognized the need of a more promising field of labor elsewhere. This establishment was closed a few years later. On May 12 she returned to St. Michael's. This convent, associated with so many happy memories of her early religious life, had been sadly changed by the fortunes of war. The prospects of the school, once so flourishing, were far from assuring, but in a very touching conference Mother Hardey lifted up the hearts of her daughters with the watchword of Father Varin, "Courage and confidence!" Here, as everywhere else, the sick

were the object of her maternal solicitude. On learning that one of the religious was very ill, she went immediately to visit her, and every day during her sojourn in the house she repeated this act of charity, although she had to mount a long staircase to reach the cell of the invalid. As the fever could not be broken, she decided to try change of air and take her to the North.

One of the Sisters, very expert in making shoes, put one of her nicest pairs in Mother Hardey's room, hoping she would wear them. Disappointed at not seeing or hearing anything about them, she ventured to ask if the shoes did not fit her. "Oh, my good Sister," replied Mother Hardey, "I did not try them, because I have two pairs already and a third would be against holy poverty; but I noticed Sister X. had broken shoes, so I gave them to her." Then, inspired by her tender charity for others, she added: "Sister, I have examined some of the Sisters' shoes, and I find they are very badly mended. Try to be more careful in future. Our dear Sisters are on their feet all day long at their employments, and if their shoes are not comfortable, they must necessarily suffer very much. Now promise me you will do your best to make this act of charity for the love of the Heart of Jesus."

Mother Hardey's goodness was very marked to the former slaves of the convent. One especially, "old Liza," was in an ecstasy of joy on seeing again her dear "Madame Aloysia," whom she had known from the early days of the foundation. The history of this noted character may be of interest to our readers. At the age of seven she was given to Mother Duchesne by Archbishop Dubourg. When St. Michael's was opened, she was sent there to aid in the domestic employments, and her admiration for Madame Aloysia, then a novice, grew with each succeeding year. The regret of her life was that she was black and therefore debarred from joining the Society of the Sacred Heart. One dav Madame Aloysia found the poor girl crying to break

her heart. When asked the cause of her grief, Liza answered she had been told that she would turn white when she had shed a hogshead of tears. The assurance that if she were very obedient and humble she would be with the religious in Heaven made Liza very happy, but her repugnance to the "Blacks" was never wholly overcome. She declared she was an Indian, and therefore superior to the negroes around her, and no persuasion could make her assist at any of their services in the parish church.

After Madame Aloysia went North Liza kept up a correspondence with her "spiritual Mother," as she called her. Every year before the Feast of Pentecost, Mother Hardey sent her a new dress, fichu and bandana. Liza married twice. Her second husband treated her badly, and when, a few weeks after their marriage, he disappeared with all her belongings, she drew a sigh of relief and thenceforth devoted herself entirely to the service of the nuns. She took a vow to nurse all the sick in the house. The conditions were fulfilled when she washed their clothes or remained with sick children during Mass on Sunday. The heroism of her sacrifice was manifested in her attendance at the Mass in the parish church among "the common folk," for did she not belong to the Sacred Heart? The renewal of her promise was made with great ceremony every year on the Feast of Pentecost. After receiving Holy Communion in the morning, Liza came at an appointed hour to the Lady Chapel, clad in her new attire, the gift of her beloved Madame Aloysia, and wearing a white veil and with a candle in her hand, there before the altar, in the presence of the assembled community she placed the formula of her consecration in the hands of the superior, requesting her to read it aloud "so all could understand it." When the superior had finished reading the act, the *Magnificat* was intoned, and during the singing Liza passed around shaking hands and receiving congratulations.

On one occasion the superior was a foreigner. For days

previous to the feast Liza was greatly troubled in mind, lest the reading should not be properly made. At last she went herself to the superior and asked to hear her read the act, so that she might judge whether she would be understood. The amiable Mother de Sartorius, later the fourth Superior General of the Society, entered fully into Liza's feelings on the subject, and read the formula as best she could. Liza made her repeat certain words over and over again, so that the proper emphasis might be given them. At last she seemed satisfied, but just as she was leaving the room she remarked: "I 'dvise you to read it once more before one of them children who listened to it last year!" Liza's letters are specimens of old plantation literature, that is now but rarely found. When Madame M—— went to Mexico to open a house there, Liza became uneasy at her prolonged absence, so one evening she called one of the religious to her cabin, told her to light a candle and write a letter for her to that Spanish town over yonder. Here is what she dictated:

"Dear Reverend Mother:

"You'se a long time in that Spanish town, and its time now to come home. You're needed here, for what's a home without a Mother? You don't know them people over there, and you'll get yourself into trouble with them. Instead of coming home you're going backer and backer. You're send-in' for them children here to go there and soon you'll empty the house here. I've begged the Sacred Heart and Saint Joseph to hold their arms over you, but they're tired now, and can't do it no more, so take my 'vice and come home, you'se been away long enough."

"You know," she said to the scribe, "that chile has a mighty 'tractive face, and she'll draw all them people to her, and they'll make her b'live they're going to do much and they don't do nothing."

This letter found its way into print, so with it we close

the history of Liza, whose remains are now peacefully resting in the little cemetery of Saint Michael's.

Mother Hardey's sojourn at St. Michael's abounded in blessings for all; for herself it revived happy memories of her early religious life, and the varied joys and sorrows which had left their impress on the years between 1825 and 1841. It would be monotonous to rehearse the benefits which marked her passage in each house. She took pains to explain to her daughters that she had come simply to see and make known to the Mother General what would be of service to them. She had noted in a little book, admirably arranged, whatever she deemed useful or necessary for each house, so that the good she planned was realized later on, and lived after her. As Mother Hardey desired to shorten her trip to Grand Coteau, she resolved to venture across the Mississippi in a rowboat. Hardly was the frail bark midway in the river when it was caught in an eddy, the water threatening to sweep over them. She saw the peril of the situation, yet neither word nor sign betrayed her apprehensions, as she sat with tranquil mien reciting over and over again the "Salve Regina." The oarsman made superhuman efforts to keep on his course, and when they reached the shore he thanked God for their preservation, as only a week before a boat had been engulfed in that fatal spot.

Taking the train for Grand Coteau, Mother Hardey found herself on the way to the home of her childhood, the scenes of her school days and the cradle of her religious life. Forty-seven years had elapsed since the memorable day of her departure with Mother Audé for the foundation at Saint Michael's. We can well believe that a nature so strong in its attachments and so sincere in its friendships must have been deeply moved by the sacred recollections that rose at every turn, yet we are told that save on one occasion her outward demeanor showed no signs of emotion. Innumerable changes had taken place in the con-

vent, giving evidence of years of prosperity in the past, and also of traces of the blighting touch of war. Wishing to give her an agreeable surprise, the religious had transformed into an oratory the room which had served as a chapel during her school days, and had been the scene of her consecration to God as a novice of the Sacred Heart. The following extract is taken from the journal of the house:

"One day Mother Martinez invited the Reverend Mother Visitatrix to visit the old house, where her happy school days had been spent. She gladly acquiesced, but great was her surprise on entering the corridor leading to our improvised chapel, to find the community assembled there and to hear the joyful notes of the Magnificat. For a moment she paused, greatly affected, then passed into the oratory and knelt on the prie-dieu before the altar. On this occasion her emotion was visible, but when the song of thanksgiving ceased, she turned towards us with her usual composure, saying: 'Yes, it is here that I took the veil, but in those days we had neither prie-dieu nor Magnificat.'"

After a visit of eight days to Grand Coteau Mother Hardey returned to New Orleans, and three days later she bade farewell to the South. She arrived in Cincinnati on June 4, eve of the Feast of the Sacred Heart, and that evening she gave a very impressive conference on the words, "Behold this Heart which has loved men so much!" "Your best reparation," she said, "will be an unreserved devotedness to the education of the pupils whom our Lord has confided to you to be molded according to the spirit of His Sacred Heart." Touching upon the mission of other Religious Orders, she remarked, "Let us emulate them by striving to instil into our children true Catholic principles, that the spirit of the Sacred Heart may enter into their lives, and enable them to resist the spirit of the world, which seeks to destroy in souls the reign of Christ!"

In order to secure for the community a healthful

change during the summer, she rented a small property in the country where they could spend their vacation. On the ninth of June she left them with her farewell benediction the counsel, "Be zealous and humble and God will bless you and your works."

The convents in Detroit and London, Ontario, had each a visit of a few days, and after an absence of three months, Mother Hardey returned to Manhattanville in time to assist at the closing exercises of the scholastic year. A few days afterwards she resumed her travels, going first to Kenwood, where her young sister Pauline received her medal of graduation at the commencement exercises. Montreal, St. John and Halifax rejoiced in seeing once more the Mother so dearly loved. Although the steamer reached the harbor of Halifax at midnight, Archbishop Connolly was waiting to welcome and accompany her to the convent. The pupils had dispersed for the vacation, but as soon as they heard of her arrival they returned to the convent, and in a very touching dialogue expressed their joy and gratitude at meeting the Mother to whom they owed so many blessings.

Mother Hardey was again at Kenwood on the fifteenth of August, when she had the happiness of admitting to the novitiate her sister Pauline, then nineteen years of age. During this visit she gave a conference to the community, which was an outpouring of maternal love, and a strong exhortation to fidelity to the obligations of religious life. One of her daughters thus describes her impressions: "It was as a novice that I listened to that never to be forgotten conference, on 'Earnestness in the Service of God.' The truths, the entreaties, the hopes that she expressed, fell like words of fire upon my soul, and since then have ruled and shaped whatever there has been of effort or of worth in my religious life."

While she was still at Kenwood Bishop Hendricken came to confer with Mother Hardey on the subject of a foundation in Providence. He persuaded her to accom-

pany him thither, in order to examine the handsome estate of Elmhurst, which was offered for sale. Mother Hardey found the property admirably adapted for an academy, and she promised to submit his request to the Mother General.

On her return to Manhattanville she made out the plan of organization for the houses of her vicariate, and concluded some important business matters demanding her personal attention. The communities of New York and Manhattanville, comprising about one hundred and fifty religious, were assembled for the vacation. She granted to each one a private interview, and at the close of the annual retreat addressed to her reunited families the farewell counsels inspired by her affection and zeal. Who can fail to realize that it would have comforted her heart to communicate to her daughters, at least to those most intimately associated with her, that a separation was at hand, which was to be broken only, if at all, for brief periods and at distant intervals of time?

In guarding the secret of her sacrifice, Mother Hardey denied herself the consolation which the love of her daughters would have offered, but she looked only to the Divine Friend, and in His loving Heart found strength to bear her heavy cross alone. Her silence and simplicity fill us with admiration, yet, as if under the influence of her own reserve, it is an admiration that turns in praise to Him who formed in Mother Hardey a heart so like His own. She embarked for France with her secretary and two postulants for the Conflans Novitiate on the eleventh of September, leaving to her daughters the example of her entire self-forgetfulness, "as a lamp to their feet, and a light to their path," while they walk in the way to heaven.

CHAPTER XXV.

Mother Hardey Assistant General in Paris—Foundation of Elmhurst, Providence—Visit to America—Return to France—Apostolic School—1872-1876.

The appointment of Mother Hardey to the office of Assistant General was announced by Mother Goetz in a Circular Letter to all the convents, in the beginning of October. We quote the following extract: "I feel keenly the sacrifice which the withdrawal of Mother Hardey will impose on the houses that have been long the special object of her solicitude; but in calling her to the centre of the Society, I have had in view the welfare of all our houses in America. Being thoroughly acquainted with their resources and necessities, she will represent their interests in our councils, and will follow with us the development of their works. Thus will she continue the mission of devotedness, the effects of which all have experienced during the course of this year."

The news of Mother Hardey's permanent transfer to Paris filled her daughters with consternation and grief, yet their loyal acceptance of the decision showed how truly they had profited by her life-long example of submission to the voice of authority. Numerous letters were sent to the Mother General voicing the sentiments of her American families. We quote the following from the Mother Assistant at Manhattanville: "We were far from expecting the painful trial which the Heart of Jesus has imposed upon us. It was difficult to believe the words of your letter, my Very Reverened Mother, that you are going to keep our Reverend Mother Hardey with you. However, I repress all that our hearts feel at the prospect of this separation! The community have shown a true religious spirit, in their submission to the decision of obedience and have proved

themselves worthy of the Mother whom they so justly mourn. It is not merely a superior to whose guidance we were confided, that we weep over; it is a mother who has watched over our early religious life, soothing our sorrows, and smoothing our difficulties, a consoling Angel who was ever near to give us strength and courage to persevere, in spite of every obstacle. But with the example of her abnegation and spirit of sacrifice before us, how could we hesitate to obey. Her own heart must feel the sacrifice of her daughters and her country, but we know her grand, noble soul too well to believe that she will ever manifest her feelings. We also must make our sacrifice courageously, for were we to consider our personal loss, we should be unworthy of the example which our beloved Mother has constantly given us. The thought that we are laboring in union with her will stimulate us in overcoming all obstacles."

It was thus that Mother Hardey's daughters struggled against the promptings of their own hearts; they laid at the feet of their Mother General the "Fiat," which was the most agreeable tribute of gratitude they could render to the Mother whose loss they so justly mourned. Painful as the separation was, they learned by degrees to appreciate the blessings which the presence of their Mother at the centre of the Society secured for them and their works. The one most appreciated was the privilege enjoyed by the younger religious of making their probation and profession at the Mother House, and of acquiring at the fountain source the true spirit of the Society, which they in turn would transmit to their successors. In the beginning of Mother Hardey's sojourn in Paris, there was little to vary the monotony of her daily life. As writing was impossible on account of her paralyzed hand, her extensive correspondence was dictated, or given in notes to her secretary, hence, apart from the community exercises, her days were divided chiefly between prayer and reading, but her inaction was no less

fruitful for the glory of God and the good of souls, since recompense is proportioned to merit, and true merit is found in a will submissive to that of God.

The Mothers who surrounded her were deeply impressed by that profound calm, that apparent forgetfulness of the power she had wielded and the honor in which she had been held in the wide sphere of her apostolate. Never by word or look did she testify the least regret. Though she held in faithful remembrance the needs of her American families, and continued to watch over the souls she had guided, and the works which were the outgrowth of her devotedness and zeal, she gave herself entirely to the duties of the new position in which God had placed her. Mother Goetz soon learned to appreciate the worth of her new Assistant, and sought to profit by her experience and her judgment in determining matters of importance.

In the month of January, 1873, Mother Hardey was replaced as Vicar by Rev. Mother Jones, so well known and appreciated by both religious and pupils. Her government was a faithful copy of that of the Mother to whom she was so loyally attached. She started the foundation of Elmhurst, for which Mother Hardey had obtained Mother Goetz's permission, in January, 1873, and shortly after took up her residence at Manhattanville.

In a previous chapter we mentioned with what pleasure Mother Hardey had opened a foundation in Maryland, and the difficulties which soon threatened its existence. The privation of spiritual help still continuing, it was decided to close Rosecroft and transfer the community to Elmhurst. The following letter from Archbishop Bayley was received too late to avert the decree of suppression:

"BALTIMORE, Oct. 17, 1873.

"MY DEAR MADAME HARDEY:

"You must excuse me for troubling you about our affairs here, but I want you to beg the Mother General not

to allow the establishment at Rosecroft to be broken up. I regard it as a very important matter in the interests of religion, especially in that part of the state, that it should be maintained and permanently established. You know how much the Catholics in the southern counties have suffered, and how neglected they are. Rosecroft is a great comfort to them. The very fact of the presence of a body of religious ladies there, even if they had no school, would serve, and does serve, to keep up the tone of things and do great good. But in fact their school is getting along very well. The place is beautiful and perfectly healthy; some of the ladies who went there in poor health are now quite well. Then it is, historically, a most interesting place, one of the outposts of Catholicity, and I should feel ashamed to have it given up, as if we had retreated before the enemy. Now what I want, as I have already said, is for you to beg of the Rev. Mother General, in my name, and as a special favor which I ask of her, in the name of our Blessed Lord, not to break up the place. I was, as you remember, one of your first chaplains in New York. I was the cause of your obtaining Manhattanville, and I think I have always taken a lively interest in your Institution. I believe I have a right to ask a favor. Rosecroft is a place that will draw a blessing upon you, because it is a humble work that does good, as it were, in secret. I could say a great deal more about the matter, but it is not necessary.

"Please present my most profound respects to the Mother General and believe me to be, my dear Madame. with sincere regard,

"Your devoted and sincere friend,

"James Roosevelt Bayley,

"Abp. of Baltimore."

It may seem strange to our readers that this heartfelt appeal from the Archbishop failed to secure the desired effect. The reasons are given in Mother Hardey's reply to the Archbishop:

"PARIS, November 7, 1873.

"MOST REV. FATHER:

"Under other circumstances, a letter from your Grace would have been heartily welcome, but the thought of the disappointment which my answer will cause you, mars all the pleasure of its receipt. Rev. Mother Jones must have already informed you that Rosecroft's fate was sealed before your letter or hers reached me. How could I plead for its existence, dear Archbishop, when aware of the many privations our little community have suffered and would still be exposed to suffer? The appointment of an aged chaplain, who is authorized to offer the Holy Sacrifice only four times a week at the convent, and on condition that his colleague is not absent (and health and weather permitting), far from offering any security for the future, is another proof of the serious inconveniences to which the community would always be more or less subject in their present location. I can assure you that our good Mother General deplores even more than I do, the necessity of withdrawing our religious from Rosecroft, for nothing would give her greater pleasure than to have the Sacred Heart established in the archdiocese of Baltimore, if it were only under more favorable circumstances.

"With deepest gratitude, I recall our early days in New York, when you were truly our friend, and the remembrance of your constant devotedness will never be effaced from my mind.

"Recommending myself to your prayers and presenting Mother General's best respects, I remain, Most Reverend Father, with profound esteem,

"Most respectfully and faithfully in C. J.,

"A. HARDEY, R. S. C. J."

The brief sojourn of the Religious of the Sacred Heart on the historic banks of the Saint Mary's River had not

been fruitless for the glory of God. Of the pupils educated there, some are exerting an influence for good in their social circles, handing down to a new generation the teachings which they received in their convent home; others are serving God in various Religious Orders, a good proportion as Religious of the Sacred Heart. When the transfer was made to Elmhurst about fifteen of the boarders accompanied their mistresses thither.

Mother Goetz, appreciating the sterling qualities of her new Assistant, resolved that her wide experience should be turned to account for the welfare of the French houses. For this purpose she sent her to visit several of the convents. Mother Hardey's first journey was to Orleans, where she had the happiness of meeting again her old friend and daughter Mother Jouve. We find in one of her letters to Mother Barat the following passage, which shows how much she felt the loss of this good Mother, when sent to the Southern Vicariate: "She was my confidant, my only support; I could not make a greater sacrifice than that of losing her, but, my venerable Mother, say only the word and I will give you all the others." This visit was a mutual consolation for the two friends and a great pleasure for the Orleans community, so happy to make the acquaintance of the American Assistant General.

In the month of May the ill health of Mother Goetz necessitated a visit to the south of France, and she took Mother Hardey with her to Pau, in the Pyrenees, where a foundation had been recently made. Mother Hardey devoted herself to lighten the burden of her Superior General in every way possible, and she was the life of the recreations, relating in the most charming way amusing and interesting anecdotes which sometimes brought tears of laughter to Mother Goetz's eyes, even when her suffering was intense. An unlooked for blessing was granted them in a pilgrimage to Lourdes. As the restrictions of enclosure were not yet fully enforced the Bishop of Bayonne made

them visit Lourdes to plead for the restoration of the health of Mother Goetz, whose condition gave cause for alarm.

It afforded the pilgrims unspeakable joy to pray on the spot once hallowed by the visible presence of the Immaculate Virgin, and to witness the spectacle of devout throngs drawn thither by their unbounded trust in the power of our Lady of Lourdes. Mother Hardey's most fervent petitions were in behalf of the Mother General, but the latter was not inspired to ask for a prolongation of life, her aspirations all turned heavenward. However, the prayers of her daughters obtained an amelioration of her sufferings, and Mother Hardey had the consolation of bringing her back to Paris much improved in health. The respite from pain was, however, of short duration. Worn out prematurely by excessive work and suffering, Mother Goetz expired on January 4, 1874. Her death was deeply felt by Mother Hardey, who had become very much attached to her. Mother Lehon was elected third Superior General, May 6, 1874.

One of Mother Lehon's first acts was to send Mother Hardey to America to attend to business matters of great importance for the Manhattanville property. Early in July Mother Hardey left Paris, and her arrival in New York was hailed with unbounded joy by her religious families and devoted friends. The two years of separation were forgotten in the happiness of her presence, as each house in the vicariate welcomed the Mother so dearly loved. She took pains to impress upon her daughters that her mission to America was to make known and revered the new Superior General; the task was an easy one, we may well believe, since this Very Rev. Mother had given such a striking proof of her love for her American families.

A painful accident somewhat marred the joy of this visit. In January, 1875, while calling to see one of the pupils in the Manhattanville infirmary, a vessel of boiling oil, which was near the bed of the little sufferer, was upset on Mother Hardey's foot, burning it to the bone; but

1 Convent Elmhurst, Providence, R. I.
2 Former Convent, Massachusetts Ave., Boston

although the pain was excruciating, with her usual self-possession, she would not move until cloths had been brought to wipe off the oil, so that her foot might not stain the couch prepared to receive her. This accident kept her confined to her room for several weeks, but she utilized this period of inaction in making the acquaintance of the younger members of the community, to whom she gave counsels of instruction and encouragement, bestowing on them special marks of maternal interest. Mother Hardey's words of advice were few, but always to the point. They have been treasured by her daughters and collected in a little book of Maxims, which will serve to perpetuate her memory to succeeding generations.

It was during this visit to America that she established the Tabernacle Society, in connection with the Sodality of the Children of Mary. Having been invited to preside at one of the meetings, she spoke to the ladies of the good accomplished by the society in the European convents and urged upon them to come to the relief of poor churches by devoting their time and their money to the making of vestments and altar linen. The suggestion at first met with opposition, as the interests of the Society centred in their efforts to relieve the poor, as far as their resources would permit, but she was not discouraged. With a limited number who entered into her views, she opened the first sewing meeting, having supplied the materials and confided the direction of the work to Madame Lieber, a religious fully competent to insure its success. She continued to assist at the weekly reunions, until she felt that it was established upon a permanent basis. The Annual Reports of the Society show its marvelous growth, and the vast extension of its benefits to needy missions.

In March, 1875, Archbishop McCloskey was raised to the dignity of the Cardinalate, to the great joy of the American Catholics. Celebrations of a social and religious character followed and, before the close of April, Manhattan-

ville became the scene of an ovation in honor of his Eminence. In the address, delivered by one of the pupils, a vivid picture was presented of the struggles and triumphs of the Church in America, "since the day when the oppressor's hand was lifted from the nation's heart, and from the heart of the Bride of Christ we look fondly back," said the speaker, "to that day of small beginnings, heroic deeds, blessings granted, and dangers passed. Ah! well may we blend religion's note of praise with our country's triumphant song, for in the glad retrospect we see but the shining links of hope fulfilled, of brave endeavors crowned, of sacred memories which have blossomed and borne their golden fruit."

In replying to the filial expressions offered him Cardinal McCloskey said, with characteristic grace and suavity, that a part of the history of the past was left for him to retrace, that of recounting the works of Mother Hardey and her daughters, since the day of "small beginnings" for the Society of the Sacred Heart in the Archdiocese of New York. The delicate allusions of his Eminence to Mother Hardey's share in the good accomplished called forth an outburst of applause from the reverend clergymen present, and it was some minutes before the general enthusiasm subsided. The event left an unfading memory; but even amid the joys of the occasion, hearts were sorrowing, for the Mother, so worthily honored, was soon to leave for her distant home.

On the twentieth of April she bade farewell, her own heart weighed down by the additional sacrifice of leaving behind her the faithful secretary and companion of her travels for nearly a decade of years, and as the steamer was slowly receding from the shore, she clasped the hand of her new secretary with maternal goodness, and in silent sympathy as if to say, "Let us be generous in our sacrifice." On her return to France Mother Hardey became greatly interested in the founding there of a good work, known

as "Oeuvre des Apostoliques," or Apostolic Schools. Its object was to provide for the education of young girls who desired to embrace the religious state, but whose families were unable to defray the expenses of their education. Mother Hardey's design was to educate subjects, not only for her own Institute, but for any of the Congregations devoted to the instruction of youth. For this end she sent a certain number of young girls to the convent at Beauvais, and they became in very truth her adopted children. She provided for their needs, rejoiced in their success, and encouraged their efforts to prepare themselves for their exalted mission. Funds were needed, however, to carry on the good work, so she applied to the houses in New York to assist her in raising the required amount.

"I cannot tell you," she wrote, "how much I take this work to heart, nor how truly I shall appreciate your efforts to contribute to its support." She suggested a variety of ways by which aid might be secured, and accepted with grateful joy every gift that could be utilized for her cherished enterprise. In the selection of the applicants Mother Hardey was sometimes deceived, for several young girls on the completion of their studies relinquished their aspirations for a higher life, and a few even caused keen sorrow to their benefactress. Though her plans were never fully realized, she persevered in carrying on the good work and had the consolation of knowing that over twenty of her dear "Apostoliques" had devoted themselves to the service of God in various religious orders.

CHAPTER XXVI.

Mother Hardey Visits Houses in Spain—Her Golden Jubilee—Second Visit to America—1876-1878.

As Mother Hardey was familiar with Spanish, she was sent by the Mother General, in 1876, to visit the convents in Spain. She left Paris with her secretary on the nineteenth of February, and after a brief halt at several of the houses in France, arrived at Perpignan, where they took the diligence which was to convey them across the Pyrenees, "Reverend Mother was so enchanted with the grand spectacle of the mountains," writes her secretary, "that she forgot the fatigue of the journey, but I think her heart was all the time lifted up in prayer, and even on the heights of the Pyrenees the sad story of a lost cause enlisted her deepest sympathy. The army of Don Carlos had just surrendered, and detachments of the conquered troops passed us on the way, fleeing across the frontier to seek refuge in France, or some other foreign country. Spain was in a state of political agitation and a rigid inspection of luggage was therefore enforced on the frontier village of Jungera, but our trunks were not opened, owing to the kind intervention of our traveling companions, chief among whom was an officer in the army of King Alphonso. Whenever a halt occurred in the journey he was at her side to offer assistance, and seeing this other officials pressed forward with added courtesies.

"On arriving at the hotel in Figueras we were conducted to the handsomest apartment, and served as travelers of the highest distinction. The next day we heard that Reverend Mother was believed to be Queen Christina traveling in disguise, and so the honors she received were marks of respect intended for the grandmother of the Spanish King. She reached Barcelona on the twenty-eighth of February, and was joyfully welcomed at Sarria by Mother Al-

entado, one of her former daughters in Cuba and Manhattanville. Mgr. Lluck, Bishop of Barcelona, whom she had known in Cuba, hastened to join his greetings to those of the family of Sarria, saying, it afforded him great pleasure to meet in Spain one who had done so much good for the interests of religion in the New World."

After a visit of three days she went to Saragossa to open a house in that city. The account of the share which she took in the inconveniences attendant upon a foundation, reads like a page from the annals of her houses in America. She was most earnest in her exhortations to the community to rejoice because all around them was a silent invitation to love and honor holy poverty. The journal of the house records that the pupils were delighted with the novelty of meeting an American Mother, and were deeply impressed by her great kindness and interest in their welfare. From Saragossa she went to Madrid, where she visited the palace of the Duke of Pastrana, as there was question of establishing a second convent in that city. Seeing she was much pleased with the property His Highness graciously presented it as a gift to the Society, and the following year the foundation was made. In a short time this establishment became the centre of numerous good works.

"Returning to Sarria," continues the secretary, "we passed near Manresa and made a pilgrimage in spirit to the spot sacred to the memory of Saint Ignatius. An incident of this part of our journey alarmed me greatly. A man wearing the uniform of a cavalry officer, revolver and sword at his side, forced his way into the coach reserved for us. His sinister glances seemed to imply that he was no friend of religious. I remarked in an undertone to Rev. Mother that the weapons he carried must have dealt many a fatal blow. What was my astonishment to hear him mutter in English a comment on my words. I was terribly frightened, but Rev. Mother kept her usual composure, though she afterwards acknowledged she had been somewhat afraid.

It was then dark, but providentially we soon came to a halt and a party of English tourists entered and were our travelling companions for the rest of the journey. Before our departure from Sarria the children of Mary of Barcelona assembled at the convent to offer Rev. Mother their good wishes and present her with some handsome gifts for the altar, as a memento of her visit to Spain. On the twenty-seventh of March, after the choir had sung *Quid Retribuum* in thanksgiving for the blessings of this visitation, we started on our homeward journey."

Many beautiful testimonies to Mother Hardey's worth show that her character was appreciated, and her kindness held in grateful memory by the religious in Spain. "I shall never forget," writes one, "that great simplicity and strong religious spirit which Mother Hardey united in so high a degree. There appeared in her two qualities, which at first seem contradictory, a childlike candor, with the intelligence and experience of age, and the ripest virtues. She made our recreations delightful, as she spoke of America, of Havana, of our Mother General, and the 'dear Centre.'"

Another says: "I had long known Mother Hardey by reputation, having heard of the impression she made in Havana. Once a Mexican gentleman, while praising her great qualities, said to me, 'If Madame Hardey were only the Minister of our poor distracted country, how soon she would restore order there.' Another writer, referring to her extraordinary memory, says: 'A former pupil of the Havana convent then a religious in Spain, expressed her joy at meeting our Reverend Mother, who, recognizing her, addressed her by the familiar name she had borne in her family and made inquiries for her sisters.' Many were impressed by the affability and gaiety of her conversation and the spontaneity with which she introduced at short intervals a thought that lifted the heart to God, and all found her eager to render a service, when it was in her power to do so."

On her return to France she stopped at Perpignan and assisted at a meeting of the Children of Mary, who had prepared for the occasion a display of their work for poor Churches. She examined the exposition with marked interest and made notes of certain features which might prove suggestive to the Children of Mary in New York. After a brief visit to the convents of Toulouse, Bordeaux and Poitiers, she reached Paris on April 4, after an absence of seven weeks. In the month of May she received news from Manhattanville of the sudden death of her young sister, Madame Pauline Hardey, a novice, whose health had given cause for uneasiness, though there was no serious apprehension of danger. When the cable came announcing the sad news it was a great shock to her, but the sorrow was accepted with that profound submission to the will of God, which she manifested in every circumstance of her life. As in all such trials she went to the chapel, passed an hour with the Divine Consoler, and then quietly returned to her accustomed duties. To those who offered sympathy she calmly said: "Lena's death is not a cause for sorrow, but rather for joy, for I know she is now united to the Society in Heaven."

During July she accompanied Mother Lehon in her visits to the houses in Brittany, going first to Saint Brieux, to assist at the dedication of the new convent church, thence to Rennes and Laval, and finally to Quimper. The annual letters of these houses mention in glowing terms the impression given by her affability and devotedness to the Society. During the Christmas holidays she contracted a severe cold, which resulted in gastric fever and kept her confined to her room during the winter, but she had recovered sufficiently to assist at the celebration of her golden jubilee of first vows, on March 15, 1876. Mother Lehon expressed her desire that the event should be fittingly commemorated, and as Mother Hardey was now well known in Europe, the jubilee was of general interest throughout

the Society. The preparations went on so quietly that the beloved jubilarian believed the day would happily pass unnoticed. Her surprise was therefore very great when, on the evening of the fourteenth, Mother Lehon presented her with eleven cablegrams from America. Her first exclamation was, "All this money wasted." The following are some of the messages received:

"Warmest congratulations and blessing.—Cardinal McCloskey."

"United by love and gratitude, America and France hail your Golden Jubilee. Fifty years of virtue, sacrifice and noble works will ever shed lustre on the name of Madame Hardey.—Bishop Conroy."

"Congratulations from all, and fifty Masses from Reverend Friends."

"Heartfelt congratulations and earnest wishes for every blessing.—J. L. Spalding."

"We sing the glories of thy fifty years!—Professor Carmody."

"Your children's hearts are with you.—New York Children of Mary."

"Respectful congratulations from your loving children. —the pupils of Manhattanville."

"The love and gratitude of Kenwood blend in the heartfelt greeting your children send.—Kenwood pupils."

The American probationists having arrived about the end of February, all the vicariates were represented except Louisiana. By request of the Mother General Rev. Mother Jouve, the former Vicar of Louisiana, was present from Orleans at the celebration. All enjoyed Mother Hardey's surprise at seeing her. The American novices from Conflans and the American pupils at the rue de Varennes were present at the Mass next morning. At nine o'clock there was a grand family reunion in the probation hall. Mother

Hardey was deeply moved by the address in French, but when the "Greeting from America" was read by an American probationist, she could not restrain her tears. At the conclusion of the address another advanced and presented, as a donation for the Apostolic School religious, a chaplet of gold coins, each coin representing some good work of the half century just completed. We give in full this heartfelt expression of her children's devotion as described in the following lines:

America to France a greeting gives,
'Tis sent by loving hearts across the widespread lands,
And borne across the widespread seas by loving hands;
A greeting joy and triumph make so sweet,
That it should fall like music on your ear,
And lie like festal flowers round your feet!
O Mother! all our heart is with you on this day,
And all our soul is in the words we say:
Praise and glory be to God for fifty sacred years!

Yes, fifty years, whose record writ in gold
Is traced along the realm from deep Canadian snow
To where the tropic island's balmy blossoms blow,
And all the shining letters tell of toil and prayer
Of souls redeemed to Jesus' love again.
Of hopeful faith and endless patience everywhere!
We read the record through our happy tears to-day,
And all across the sea our voices make their way—
Praise and glory be to God for fifty sacred years!

A lifetime chaplet clasps around our God
Its fifty sparkling beads so softly, gently told,
Each counted by its prayers, each made of thrice tried gold.
Each "Gloria" some monument to Jesus' Heart;
Your life, dear Mother, was all "Aves" to His love—
The glory His, the sweetness ours, the pain your part.
Not cloisters only, countless Christian homes to-day

Should bless the hand that gave them life's celestial ray—
Praise and glory be to God for fifty sacred years!

Unseen we all are kneeling by your side,
O Mother, whom our love forever calls our own,
The best and truest Mother we have ever known.
Each heart among your children in your native land,
Bows joyful, tearful down in spirit here,
To ask the tender blessing of your voice and hand.
The seas divide us not, O Mother, on this day,
Our hearts and yours are one, as we together say,
Praise and glory be to God for fifty sacred years.

It was not at the Mother House only that a celebration was held. Innumerable friends in two hemispheres united in the joy of the day. In the American convents, the most significant feature of the occasion was the Sacrifice of Thanksgiving offered upon the altars raised by Mother Hardey to the honor of the Sacred Heart. Everywhere a holiday was granted to the pupils. At Manhattanville Rev. J. L. Spalding, later Bishop of Peoria, delivered a panegyric in which we find an admirable delineation of Mother Hardey's character.

"We have been drawn together to-day," he said, "my sisters and my children, by our affection and admiration for one who has consecrated her whole life to the Sacred Heart of Jesus, of whom, were it not for the day and the occasion which constrain me, I should not presume to speak, knowing how displeasing to her is even the sincerest praise. Yet, I will speak, for absence gives in a measure the privilege of death, and in the sanctuary of the family, surrounded by the friends and children whose hearts outstrip my words, I may be allowed a certain liberty, and even though I prove unskillful, yet shall I be excused for my good will.

"We are thanking God for a life which has had no other object than His honor and glory. Why do fifty years seem so long and so worthy of special commemoration, but

because life is so short? And thus in the midst of gladness, a sad thought comes to us, and our joy reminds us of our misery. What a heavenly privilege to have given all those years to Jesus! In the very first blush of maidenhood to have turned from the world, in all the freshness of a mind and heart untaught by sorrow, from the earliest dawn until evening, to have watched for the coming of Him who alone is worthy!

"What changes have come over the world in these fifty years! When Reverend Mother Hardey brought her youth and all her hopes and laid them at the foot of the Cross religious life was scarcely known in this country. There were but few religious communities and they were poor, their life seemed cold, for here and there only was found a heart strong enough to lean on God alone. Forty years before her entrance into the convent there was not one religious woman in all this broad land who had devoted herself to God's special service. What a benediction to her to-day is the thought of the change which has come over religion in this country. This in itself is a recompense of no small value to know that God has blessed the labor in which she has taken so important a part. Yes, a hundredfold, a thousandfold, His blessing rests upon the work of His Servant. When the venerated foundress of the Society of the Sacred Heart sent Madame Galitzin to America she said: 'There will be many crosses for you in America, but be patient, firm; gentleness and patience are especially necessary.' Such were the words of Mother Barat. Certainly she could not have described more perfectly the character of that woman who was chosen to be the chief instrument in building up the Society of the Sacred Heart in America, Reverend Mother Hardey.

"She has that firmness which springs from a character naturally just; from that strong good sense, which is often genius, yet better than genius. She has a soul that scorns all that is low and unworthy. These natural qualities trans-

formed and purified by grace have made her a power, a force of divine efficacy in organizing the Society which is leading many of the best and noblest souls in America to a higher life. She is a strong woman. To know her is to feel her strength. That the religious life is made for feeble souls no one in her presence would dare even to imagine. The gentleness with which her firm rule is tempered comes from strength. The strong know how to be patient. They know, too, that the great power to influence men is love and sympathy. In the Church, above all in religious life, love only attains the highest. Not force, but the charity of the Heart of Jesus, warms the souls of men. This has been, as all who know her can testify, one of the marked characteristics of Mother Hardey's dealings with those over whom she has had authority. She was born to rule, but to rule by the power of love and gentleness. A particular knowledge of men and affairs is one of her most remarkable gifts, as it is most essential to all who are called to the difficult mission of directing others. She is rarely mistaken in her estimate of character, and as seldom fails to grasp all the details of even the most difficult enterprise. Hence, what she undertakes to do is done.

"She inspires confidence and always finds willing helpers. Full of courage herself, she makes others brave. Her sense of justice is so strong that no one questions her judgment, or hesitates to abide by her decisions; while the generous devotion of her children is the best evidence of the warmth and sympathy of her maternal heart. Absence is the severest test of friendship, but you, my sisters and my children, will bear me out when I say that it has no power to cool the ardor of your love for Reverend Mother Hardey, and this, while it is most honorable to yourselves, is the noblest testimony to her own true worth and exalted virtue. One who though absent for years is still present by the respect and veneration she inspires, needs no eulogy. Let us, therefore, kneeling around this altar, before which

she has so often prayed, unite with those, who in two hemispheres, are keeping this festival. Prostrate before the Heart of Jesus present in the Blessed Sacrament, let us thank Him for all the graces with which He has endowed her, and supplicate Him to render her still more worthy of His love and to preserve her yet many years to those who love her, that she may continue to be a minister of blessing to those who love Him."

This joyous feast left lasting memories on both sides of the Atlantic, and for the beloved jubilarian it was fraught with consolation. Alluding to all that had taken place she said with her accustomed simplicity, "Truly, this day was so touching that I would have liked to weep, if you had given me the time."

Fifty years of labor, zeal and devotedness to the good of others had passed and gone, but who can measure the store of merits laid up in the treasury of Heaven, and though her future will be less active in appearance it will not be less fruitful in its mission of prayer and sacrifice. Her apostleship now included the European houses, in whose welfare she took a maternal interest, and she ably seconded the Mother General in her visitation of the houses of Conflans and the rue de Varennes, where her kindness to the Sisters completely won their hearts.

In September, 1877, the Mother House witnessed one of those assemblies which, from time to time, make it a faint image of the "Upper Room" in Jerusalem, where the Apostles awaited in silence and prayer the coming of the Holy Spirit. The superiors from sixty houses in various parts of the world met for the purpose of making a spiritual retreat, under the guidance of Rev. Father Fessard, S.J., well known for his wise and enlightened direction of souls. Mother Hardey followed the exercises, but it was painfully evident to her American daughters that her health was rapidly failing. They begged the Mother General to let her return with them, assuring her that the voyage and

a sojourn in her native air would restore her vigor. Anxious to prolong the life of her devoted assistant, the Mother General gave her consent, though it cost her much to part with her.

Mother Hardey and her party sailed from Liverpool on the 20th of October in the Russia, and after a stormy voyage of fourteen days landed in New York. "When a hundred miles from port," writes her secretary, "we encountered fierce head winds and cross seas, which continued with unabated severity for eight days. On the ninth day our ship narrowly escaped foundering owing to a hurricane which sprang up towards nightfall and lasted more than twenty-four hours. The scene was appalling. Great foaming waves towered around us, struck the vessel with terrific force, and threatened to engulf it within a grave of angry waters. There was no rest for Reverend Mother during the passage, yet each morning she rose early and began the day with an hour's meditation. Indeed, the greater part of the day was given to prayer, while her perfect calmness and self-possession inspired courage into many a sinking heart. When asked how she could be so tranquil in presence of imminent danger, her reply was, 'God rules the sea as well as the land; on both sides of the Atlantic prayers are ascending to Him for our safe journey; why, then, should I be afraid?'"

The sad forebodings which had filled the hearts of her daughters by the delay in arriving, gave place to unbounded joy and thanksgiving when the news of the Russia's arrival was announced. The telegram was received at Manhattanville while the religious were reciting Matins in choir. At the close of the Office, Rev. Mother Jones entoned the Te Deum and all understood that their loved Mother had safely reached the American shores. In spite of the dangers and fatigue of the past fortnight, the indefatigable Mother did not give herself time for rest. The morning after her arrival at Manhattanville she was in her accustomed place

in the chapel at half-past five, and was present all day at the community reunions, saying that life in common with her daughters was the best means for recovering her health. However, an order from the doctor imposed the rest so much needed, and at once she submitted with childlike obedience. But the sequel proved that it was in labor, not repose, that she was to regain her health.

To the younger members of the community she devoted an hour each day, placing before them the high ideals of their sublime vocation. "Look beyond the things of sense," she said, "and see the spirit created to the image and likeness of God. Our holy rule tells us that 'the children are the most precious treasure that the Heart of Jesus can confide to us,' that we should be as 'mothers to them.' How earnestly a true mother seeks the highest interests of her child! With what devotedness we should fulfill our part in the education of our pupils. With what care and solicitude we should form their character, correct their faults, develop their intelligence, train their hearts, in a word, labor to mould them into true children of the Sacred Heart.

"'Beware of yielding to a repugnance to your duties in the class-room. Put your whole heart into your work, and thank God for your privilege in laboring for souls. The most dreaded punishment Our Lord can impose upon a Religious of the Sacred Heart is to withdraw her from apostleship with the children, and we may bring this penalty upon ourselves by our lack of devotedness, our inefficiency, or even our inequalities and asperities of character. Be of the number of those convenient religious who can be used by superiors in any capacity, whose glory it is to wear out, not to rust out!'"

These and similar counsels were repeated by Mother Hardey in her visits to the other convents. Indeed, it seemed that the purpose of this second visit to America was "to prepare for the Lord a perfect people," to mould the

new generation in the spirit and rules of the Institute. The Congregations of the Children of Mary in New York and Philadelphia were also the objects of her interest, and she gave a new impetus to all their good works, especially that for the relief of poor churches. After spending some time in each house of the New York Vicariate, she went to Canada in the month of May. Here, again, it was a mother returning to her daughters, and her farewell was a rallying cry of "Love of the Heart of Jesus," "Fidelity to Rule." "You have in these," she said, "a pledge of happiness in this life, and for that better one where partings are unknown."

During the triduum, before the Feast of the Sacred Heart, Mother Hardey gave several beautiful instructions to the Manhattanville community. We give some extracts. Speaking of the necessity of "Renovation," she says: "Everything in the world has need of renewal, because everything has within itself the germ of decay, hence the necessity of a religious renovation, which means a renewal of fervor, of fidelity in pursuing the end of our vocation. The law of sterility, of advancing age, is attached to persons and things, and leaves its impress all too soon. So is it in the moral order. There is a decline which fastens itself upon our thoughts, our desires, our sentiments, even our holiest resolutions. Hence the necessity of having spiritual things presented to us in a novel manner, because novelty makes a stronger impression on us. In the physical world there are particles of dust constantly settling upon everything. These atoms at first are invisible, but after a time they are plainly seen. Something similar takes place in the moral world. If we penetrate deeply into our souls, we shall see them tarnished by the dust of nature, or the dust of the world, even though we have given a portion of time daily to the removal of this dust, nay, even if we abhor its approach. Hence the necessity of occasionally making a more thorough examination of our spiritual condition, our actions and their motives, that we may cleanse our hearts

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from all that may displease the eye of Our Lord and Master."

In another instruction, she made a very detailed examination of conscience, as follows:

"Upon the exact observance of the Rules and Constitutions depends the success of the Society. Let us see how far we have contributed to this success since our last renovation. We will go through the daily regulation:

"1. Do we obey the call for rising, lovingly, promptly? Our Rule is one of love. There are no punishments imposed on those who break it, except the remorse of their own conscience.

"2. Do we make our meditation in the spirit of the Society and of the Rule, spending the hour exclusively with Our Lord, studying His Divine Heart, learning from Him especially the great lessons of meekness and humility? After our meditation are we more zealous, more humble, more submissive to God's will?

"3. Do we assist at the Holy Sacrifice, the greatest act of the day, in the spirit of the Church?

"4. Are we faithful to the spirit of God and do we act for His love and glory?

"5. Devotion to the Sacred Heart is the essence of our vocation; it should be our only passion. Do we instil it in the hearts of our children, and is it our means of gaining souls?

"6. Are we mothers in our dealings with the children? Do we reprove them in a motherly way?

"7. Have we a real zeal for science, as well as for sanctity? Are we mistresses of what we teach? Do we ever disedify our children by an exhibition of temper, of worldliness, of sarcasm, of vanity?

"8. Do we obey in a spirit of faith, seeing God in our superiors, and His will in their commands? Have we any dispensations that are not necessary, from any rule or custom of the Society. Do we lead the common life in regard to food, clothing, lodging, careful to guard against the in-

clinations of nature to seek satisfaction rather than religious discipline?

"9. Is holy poverty really treated as a mother, and do we give it marks of our esteem and of our affection when opportunity offers? Are we careful of the goods of the house, faithful to ask the necessary permissions for things in our use, for giving, lending, borrowing, etc.? Do we waste things ourselves, and permit the children to waste food, materials, paper, etc.? Do we permit them to destroy or injure the furniture, waste time, neglect the proper care of articles given for their use, money, stationery, clothing, etc., etc.? All these points come under our vow of poverty, or at least under the exercise of the virtue.

"10. If we wish to do good to the souls of our children we must begin by being fervent, obedient and faithful observers of our own obligations.

"11. Is our heart free, detached, or do we cling to natural affections, whether of blood or of friendship? Purity of heart requires the sacrifice of particular affections. Our hearts are made to love. If we do not love Our Divine Lord wholly and without reserve we will seek for the love of the creature, and when we yield to that weakness we run great risks. Particular friendships have been the cause of nearly all the defections in the Society. Other reasons may be given, but when the case is well examined it is usually found that lack of obedience, failures in poverty, have all taken their rise in the gratification of natural affections, which neither superiors nor the rules could sanction, hence dissatisfaction with religious restraints, and at last disgust with religious life.

"12. How do we keep silence? Our Mother Foundress says where there is no silence there is no recollection, no interior life. This liberty of the tongue is the cause of endless evils, murmuring, complaints, criticisms, remarks against charity, etc. Examine whether it is really 'with your whole heart' that you are going to renew your vows.

You must not merely recite the formula, you must realize its meaning. Take each word in turn and reflect seriously before Our Lord upon its import. Who am I? What am I about to do? Then, continue with the words which follow and do not forget that you have taken your vows 'according to the spirit and rules of the Society,' not according to your views nor your spirit."

It is not surprising that this blessed visit of Mother Hardey was looked upon as "the passage of the Lord," for, like her Divine Spouse, she had come to cast the fire of her own ardent zeal into the hearts of her daughters. The day of departure came all too soon. On the eve she gave a conference, in which she seemed to pour out the sentiments of her loving heart. "I will give you but three words," she said, "but with these three we shall be able to go very far in the way of perfection. The first is 'Love of the Sacred Heart,' a generous, trusting love, hopeful of obtaining all that it asks; a love which will lead us to have recourse to that Heart in every necessity, for we naturally apply to one we love, whom we know to be able and willing to assist us. Love of the Sacred Heart is our vocation. Love means sacrifice, and sacrifice cements friendship, and friendship makes of two hearts but one!

"Our second word is, 'Love of the Rule'; that Rule which has been approved by the Holy See, so highly praised by the masters of the spiritual life, so faithfully practiced by our Mother Foundress and her first companions. By the Rule we shall be judged. Therefore, we should refer all to it; measure the value of everything by its standard. Consult it in doubt or perplexity, be guided by it in all our undertakings and occupations, and in every circumstance, before every action ask ourselves, Is this according to Rule?

"The third word is also 'love,' 'love for one another.' The Rule tells us that 'Charity is the bond which unites among ourselves and with those in authority.' This love is the consequence of the first two. We must love one an-

other as Our Lord loves us. Ah! if He loved only the perfect, He would love very few. Therefore, let charity unite us all as one in the Heart of Jesus. To assist us in attaining this blessing Our Lord has sent us to-day a precious book, the 'Life of Mother Duchesne.' You will find there the spirit she brought to this country. You will see what her sufferings and her love of the Cross have purchased for us. It is my desire and my earnest prayer that you may learn from her heroic example to labor generously for the love and the glory of the Sacred Heart of Jesus, by your love for the Rule, and your love for one another."

Like the Apostle of Charity Mother Hardey left to her daughters an adieu of love. She sailed for France on the 18th of July, bearing with her the regrets, the veneration and the devoted affection of her religious families and friends.

CHAPTER XXVII.

Mother Hardey Charged with the Probationists—Visit to Belgium—Deaths of Religious in America—1878-1880.

It was always with additional joy that Mother Hardey's return to France was welcomed. She had identified herself so completely with the interests of those around her, that her absence was keenly felt. One of the Sisters who had lost her father some months previous, was deeply touched when, on alighting from the carriage, the Reverend Mother called her aside, saying, "I heard of your sorrow, and I prayed and asked prayers for the soul of your dear father." The sorrows and joys of others always found a place in her faithful memory. Soon after her return Mother Lehon gave her a new proof of her confidence, by confiding to her the charge of the probationists of the September term. Though Mother Hardey pleaded her unfitness for the responsible position Mother Lehon judged differently, so, obedient, she humbly submitted.

The period of probation preparatory to the final vows, or profession, forms, as it were, a long retreat of six months, during which the probationist reviews the past, and, under the direction of an experienced guide, gathers strength for the future, in recollection, prayer and profound study of the Rules and Constitutions of the Society. We find an echo of Mother Hardey's teachings in "the notes," which one of her probationists collected day by day during those blessed months. We give a few extracts:

"The probation is the school of the heart, a time of preparation, but first of all of reparation. At the end of five years or more of active duty in the school and elsewhere both body and soul are fatigued, it almost seems as if we can hold out no longer, then God calls us apart, the Society

brings us to the 'centre,' in order to renew our strength, to mould us anew in the spirit of the Constitutions, to give us an opportunity to repair the past and to prepare for the future, where the combat will last without intermission until our arms rest in death. Do not desire perfection for its own sake, nor the correction of your faults in order to be rid of them; no, we must seek perfection through the supernatural motive of love, because it is the will of Him whom we desire to love above everything else.

"Learn to know yourselves and all that has been lacking in your religious spirit hitherto. Souls that are soft and cowardly are a heavy cross to the Society. Light, frivolous characters cannot form others to virtue. Despondent characters are worse than all others. No one knows how to take them. If corrected they become discouraged, if left to themselves, they are hurt. The best character is the generous, unselfish nature that lets itself be moulded in the spirit of the Society, and notwithstanding defects, continues to grow daily in the love of the rule and the faithful observance of all it enjoins. Perfect obedience is impossible without complete indifference to persons, places, employments. Have faith in the grace of obedience. It is often the fear of not succeeding that makes us allege our incapacity."

Among so many beautiful and practical explanations of the Rule, we find it difficult to make selections. Poverty, Obedience, and, above all, Charity are treated at length, and in so simple and convincing terms that one cannot fail to profit by the lessons taught. The notes on education are particularly helpful. Mother Hardey enters into the details of daily intercourse with the children, pointing out the obstacles to be met with in the exercise of authority, maternal interest in the pupil's welfare, and the supernatural spirit which should animate all their dealings with souls. Speaking of the vow they are preparing to take of consecrating themselves to the education of youth, she

says: "The first disposition necessary for this important work of the Society is the spirit of Faith. This disposition is indispensable in order to do good, but still more so, in order not to do harm, for the effect of our action is never indifferent. The children are a precious trust given us by Our Lord, and in our hands it must be a fruitful trust. When you have to deal with children who are difficult, ungrateful, repulsive even, do not forget that they are a sacred trust. Have with them a patience which nothing can alter, the same patience that Our Lord has with you. You must always approach souls with respect.

"Purity of intention is your safeguard. In success it will make you attribute all to God; in failure, it will keep you from being discouraged and make you continue to work as earnestly as before. Your vigilance must be kind, straightforward, incessant and maternal. Be vigilant in regard to the studies and the health of the children, but, above all, in regard to their innocence. Vigilance should not be anxious or suspicious. Do not place sentinels everywhere. Inspire the children with the fear of God and love of duty, this will do much better. Vigilance that is suspicious vexes and wearies the children and tempts them to do the very thing you suspect, and which, perhaps, they had no previous intention of doing.

"Sometimes, even while watching them, leave them a little latitude, let some things pass unnoticed. Do not reprove them in public. Correction should never be bitter, nor should it be made when either mistress or child is excited or impatient. Wait, pray, place yourself under the action of God, then speak, but do not raise your voice. Never employ expressions that would make a child think you are hurt personally. Correction should never be haughty or contemptuous. It should be grave, firm and kind. The child should always feel that it comes from the love of a mother. It is your duty to correct sometimes even with severity, but a child must never leave you without having herself recog-

nized her fault, and your having spoken a word of kind encouragement and affection. They must always be able to say of you, as was said of Mother Foundress, even after a severe reprimand, 'Oh! how good she is!'

"In your surveillance be straightforward, employ honorable means, never listen, never pretend anything in order to learn the truth, it were better to remain in ignorance of it. In general, unless you have seen a thing done, do not reprove a child until you have asked her, 'Have you done so-and-so?' If she denies it, do not insist even if you are almost sure she did it. If she deceived you she will come back and tell you so, especially if you have said to her kindly, 'I am glad you did not do it, and I hope you never would do such a thing.' If you go about it rightly you can save the children from committing many faults"

We will close our gleanings from Mother Hardey's instructions with her remarks upon this passage of the Rule: "By the grace of their vocation they are called to union and conformity of their hearts with the Heart of Jesus. It is from that Heart that they must draw the esteem and love, as well as the spirit and form of all the virtues, but more especially those that are the object of their vows. We must esteem what Our Lord esteems, and despise what He despises. Consequently, we must esteem poverty, chastity, obedience, mortification, charity. We must despise, or at least we must attach no importance to birth, wealth, or exterior gifts of mind or body. The spirit of the world is diametrically opposed to the spirit of our Lord. He did not come down to earth for the rich, but for the poor. He speaks rarely to the rich, He always speaks to the poor. If we do not esteem His virtues we will not love them, and if we do not love them we will not practice them.

"A religious imbued with the spirit of the world, and destitute, therefore, of solid virtue, does much harm. A Religious of the Sacred Heart must be another Christ. She must possess His spirit and be directed always and every-

where by it. Jesus was meek and gentle, He was modest and simple and humble. We must never speak in a manner that is arrogant or proud. There must be no levity, no affectation, no self-sufficiency in our manner. Why do we win so few souls? It is because we have not the spirit of Jesus, poor, humiliated, crucified, nor have we the form of His virtues, which is to be studied in prayer and exercised in practice, for then only shall we win hearts to His love."

The last month of the probation is devoted to a spiritual retreat, during which the soul withdraws from creatures to be alone with God. Mother Hardey tells the probationists to make for themselves a solitude in the Heart of Jesus. "Let that Heart be your cell wherein you will dwell with your Divine Spouse and learn His will in regard to your future. The retreat must be for you a time of active, interior work, of deep self-introspection, of study of the great truths of salvation, of the life of Him to whom, as the Rule says, you "must be conformed in sentiment, affection and will." She urged the exercise of a practical judgment and great generosity in making the resolutions which are to shape their future lives. "Remember these resolutions must be sacred to you through life. They must be sufficiently strong to withstand temptation. Let them be based upon Our Lord's assurance of help. He is faithful to His word."

In the month of June, 1879, she accompanied Mother Lehon in her visits to the houses in Belgium. One of these is situated near the village of Jette Saint Pierre, so called on account of a painting in the parish church, representing St. Peter casting his net at the command of His Divine Master. Advantage was taken of the name of the convent to heighten the charm of the welcome tendered to the Mother General. At the close of a dialogue, in which the history of the Society of the Sacred Heart was rehearsed, a little bark was seen moving over the billows of time steered by the Fisherman who guides infallibly the destinies of the Church. A sound rose upon the waves, a voice breathed

low and sweet, "Jette Saint Pierre," a net was spread over the simulated waters and a fish caught in its meshes. It was carried to the Mother General, who found that it bore a veritable dispatch from the Vatican, the special blessing of Leo XIII. to the Mother General on her visit to Jette, the convent so dear to the heart of His Holiness, for while Papal Nuncio in Brussels Monseigneur Pecci took a special interest in the pupils of Jette, among whom he established a literary association, under the title of the Academy of Honor.

According to the Statutes, which were drawn up and signed by his hand, the candidates for admission were required to distinguish themselves by their piety, their assiduity in study, in domestic economy, and their ability in treating the subjects proposed by the Academy. Monseigneur Pecci deigned to preside at the meetings and to constitute himself the judge of the literary merits of the essays presented. At the last meeting, before his departure from Brussels in 1846, the members offered the expression of their gratitude and their regrets in a simple dialogue, a copy of which was presented to him at his request. Nearly half a century later, three hundred representatives from the convents of the Sacred Heart in Rome assembled at the Vatican to offer their congratulations to Leo XIII. on the occasion of his Golden Jubilee. Towards the close of the audience, the Holy Father drew from his pocket a roll of manuscript, then called two of the pupils to stand before him, and handing one a paper, said, "You will be Marie," and to the other, "You will be Helene, now read aloud your parts." It was the copy of the dialogue which had been recited at Jette Saint Pierre, and which His Holiness had preserved through all the eventful years that followed his promotion to the See of Perugia. How touching the tenderness and faithful memory of Leo XIII.!

After spending a fortnight in Belgium the Mother General and Mother Hardey returned to Paris, and a little later

Mother Hardey made a tour of the houses in the north of France. In the month of July, the Society of the Sacred Heart received with joy and gratitude the announcement that the first stage in the process of Canonization of their beloved Foundress, Mother Barat, had been reached. She had been declared Venerable by the Holy See on the 18th. Among all the first daughters of the saintly Mother Barat, few could experience such happiness as filled the heart of Mother Hardey. Her letters of this period to her American families, are eloquent exhortations to the practice of those virtues so dear to the heart of their Venerable Mother. She took the greatest interest in the celebrations which were held throughout the Society on the centenary of the birth of Mother Barat, December 12, 1879, in accordance with the wishes expressed by a circular letter of the Mother General. In all the houses of the New York Vicariate impressive religious services were held, followed by social rejoicings in all the schools. Ingenious representations, literary and artistic, rehearsed the life of the Servant of God, and when the day ended, precious memories of its joys remained in the hearts of mothers and pupils throughout the Society.

The following year, several of Mother Hardey's American daughters were called to their final reward. First among them was Mother Boudreau, who, as we have already seen, shared Mother Hardey's labors in the Eastern States for over thirty years. She had been successively Mistress General and Superior of Manhattanville, and, later, of Eden Hall. In 1872 she was appointed Vicar of the Louisiana province, and four years later was named to fill the same position in the Missouri province. The earlier pupils of Manhattanville remember with gratitude her loving care. Trained by Mother Hardey, her first effort was to make the pupils happy; after that she set to work energetically to form their minds and characters that they might become pious, useful, cultivated women. Her great desire

was to win hearts, but, in winning them, she passed them on to God.

She often said to the mistresses, "Watch out for the good qualities of a child, spare no effort in cultivating them, and then her defects will die a natural death." An act of charity on the part of Mother Boudreau led to the establishment of the Society in New Zealand. While superior at St. Michael's, La., she sheltered in a house on the convent grounds two Marist fathers who had been attacked by yellow fever. One of them, Rev. Father Coutenoir, being sent after his recovery to New Zealand, carried to his new home grateful recollections of his kind benefactress. When, a few years later, the question arose of founding a convent in Timaru, he proposed to Bishop Redwood of Wellington to invite the Religious of the Sacred Heart. The suggestion was favorably received and a petition was sent to Mother Lehon. The Mother General acceded to the request, and asked Mother Boudreau to select the little band of missionaries from the Missouri province. With unbounded joy the latter, having obtained permission to accompany her daughters, set sail on the centenary of the birth of Mother Barat. On February 1, 1880, she assisted at the laying of the corner stone of the new academy in Timaru, and the next day she opened a free school under the auspices of Our Lady's Purification. This was her last work of zeal. She was already suffering from the premonitory symptom of a climatic fever, and in a few days her life was despaired of. When told by her sorrowing daughters that the supreme hour was at hand, she exclaimed, "What a mystery, that I should have come here to die, and my mission not yet accomplished!" Then she added with great earnestness, "If Our Lord sees that my death can avail aught for the good of this foundation, I willingly, gladly offer my life for its success." On the 10th of February, strengthened with the grace of the Last Sacraments, she renewed her vows, made an humble reparation for the

faults of her life, blessed her daughters and the families of her vicariate, then yielded up her soul into the hands of her Creator. She had always an extreme fear of the judgments of God, yet when summoned to her last account, her spirit went forth with a childlike confidence in the mercy of Him whom she had faithfully served from the days of her youth.

The news of her death was a great sorrow to Mother Hardey, and the loss of this dear Mother, so well known throughout the United States, was deeply deplored. Another death, long and deeply regretted by Mother Hardey, was that of Mother Annie Keller, the loved and lamented Mistress General of Manhattanville. She was the second eldest of four sisters who consecrated their young lives to the Master's service in the Society of the Sacred Heart. Mother Annie's gentle virtues and enthusiastic devotion to the Blessed Virgin, under the title of Mater Admirabilis, gave her a happy influence in the schools of Kenwood and Manhattanville, but it was especially in Philadelphia, as Directress of the Children of Mary, where she exerted an apostleship of zeal, in promoting the good works of the Sodality, that her memory is held in religious veneration.

The year following her decease, Manhattanville sustained another loss in the death of Mother Catherine White, who was noted for her scholarly attainments and her efficiency in promoting the educational interests of the New York Vicariate. Besides teaching and preparing the younger religious for the duties of the class room, she devoted herself to the compilation of text-books, which have since been adopted, not only by the academies of the Sacred Heart and other Catholic institutions, but also by many secular schools throughout the country. As we close this chapter, still another name rises to our memory, that of Mother Elizabeth Tucker, one of Mother Hardey's most active associates in the early days of Manhattanville. All in her character reflected a grand type. Born in England

in 1809, of an ancient Catholic family, she inherited the valiant spirit of her ancestors, who had clung to the Faith, through ages of persecution.

From the time of her arrival in New York, in 1842, her name became identified with the progress of the Society of the Sacred Heart, in both the Eastern and Western States. Manhattanville, Eden Hall, St. Louis, Chicago, Philadelphia, all bear witness to her energy, enterprise and executive ability. Yet it was probably as an educator that Mother Tucker's influence was most sensibly felt and appreciated. Her superior gifts of mind fitted her in a special manner for the training of youth. She knew how to impart all that varied culture so necessary to adorn, elevate and sanctify social and domestic virtues. But her first care was to implant in the hearts of the children the solid foundation of faith, fear of God and horror of sin. She then led them gently to the love of the Sacred Hearts of Jesus and Mary, thereby preparing them to meet the dangers of the world. No matter how multiplied might be her occupations, she always reserved to herself the privilege of teaching the first division of Christian Doctrine.

The Philadelphia priests of her day used to say that they could always recognize Mother Tucker's pupils among their penitents. Many houses of the Society are still reaping the fruit of her devoted labors, but nowhere is her name held in such veneration as at Eden Hall. All there brings to mind her zeal in behalf of education, and her love for the House of God. The academy, the beautiful Gothic church, the wayside shrines, the woodland cemetery, all are associated with Mother Tucker's memory, and when her earthly mission was accomplished, and the sudden summons came, on the Feast of the Visitation, July 2, 1881, her mortal remains were laid to rest in the peace of that beautiful Eden home, so rich in recollections of her holy life.

If we have dwelt upon the careers of the religious mentioned in this chapter, it is because they seem to form

a part of Mother Hardey's history. It was her training and example that stimulated them to labor generously in the service of their Institute. Space will not permit of our recalling the lives of many others who shared her noble aim, the drawing of souls to God, by the saving influence of devotion to the Sacred Heart.

CHAPTER XXVIII.

Mother Hardey Visits England and Ireland—Superior of the Paris Day School—Last Visit to America—1880-1884.

During the Paschal Season of 1880, Mother Hardey accompanied Mother Lehon in her visits to the convents in England and Ireland. She acted as interpreter for the Mother General, and interested herself in all that concerned the welfare of the houses in the British Isles. She was particularly impressed by the faith and piety of the Irish children, and in her visits to the free school, she made the little ones supremely happy by her maternal goodness. The lay Sisters were the special object of her interest. She gave to each one the same devotedness and charity which ever marked her intercourse with her American daughters. Whatever could render their employments less laborious, was sure to engage her solicitude, and, whenever possible, she introduced the fruits of her wide experience in the domestic arrangements of the houses she visited.

We are told by Very Reverend Mother General Digby, that a remark made by Mother Hardey during the visit to Roehampton left a lasting impression upon her. "Whenever you propose a difficulty to our Mother General," she said, "have the remedy prepared to offer her, in order to spare our Mother the fatigue of finding the solution." This advice reveals Mother Hardey's delicate consideration for her loved superior, whose burden she strove to lighten whenever it was in her power to do so.

On their return to Paris, Mother Lehon requested Mother Hardey to take charge of the day school, adjoining the Mother House. Her government there, as elsewhere, might be summed up as a ministry of kindness and charity. One of her daughters writes: "Reverend Mother's guidance

was a strong foundation for the beginning of my religious life. When I arrived at the Externat, she received me with maternal goodness, and assigned to me certain duties with the parlor boarders. I had many difficulties to overcome, but I felt that her desire for my success was proportioned to the obstacles that I met with. What she sought above all else was my progress in religious perfection, and she began by compelling me to overcome my timidity. Neither criticisms, nor reproaches, were spared, to form me for my position. Her own life was a revelation of the nobility of obedience. I was frequently edified on hearing her say: 'I am not able to give you an answer, I will ask our Mother General. I am here only to carry out her wishes.' Her fidelity to the rule served as a living example to us, and by the delicacy of her kindness she soon gained all hearts."

Another writes: "Seeing my eagerness to know more about American life and scenery, Reverend Mother tried in various ways to gratify my desires. If I made inquiries about any special writer, or noted places, she was sure to present me a few weeks later with a book containing the needed information. Her vigilance extended everywhere. During the recreation hours, she often assisted at the pupils' games, and called our attention to what should be exacted, or forbidden."

Mother Hardey took a maternal interest in the parlor boarders. Indeed, it was owing to her initiative that this class of pupils had been admitted. The work was abnormal, and it presented unforeseen difficulties, but her patience and tact conquered the impediments to its success. The greater number of these pupils were Americans, and they loved Mother Hardey and trusted in her with filial confidence. She devoted herself to the formation of their characters, and, by her motherly counsels, encouraged and prepared them for future needs.

Her charities were dispensed with a delicacy which increased their value. Hearing from a friend that a woman in

great want was ashamed to ask for succor, she employed her as seamstress at the convent and managed to aid her to earn extra money by chaperoning the parlor boarders. Americans in Paris often appealed to her for help. On one occasion an afflicted youth from Syracuse, N. Y., made known to her his pitiable condition. He had crossed the ocean to make a pilgrimage to Lourdes, hoping to obtain the cure of his paralyzed arm and leg. By the time he reached Paris his funds were exhausted, but he determined to continue his journey as best he could, feeling sure a miracle awaited him.

Mother Hardey defrayed his expenses and occasionally sent him an alms during the weeks he spent at Lourdes. Letters, touching in their simplicity, reached her in return. "I keep calling on the Blessed Virgin," he wrote, "but she seems to be deaf to my appeal. I suppose I must believe what you say, that it will be for the good of my soul, if I am not cured." The hoped for miracle was not obtained, but the poor fellow received the grace of resignation to his painful cross, and through the charity of Mother Hardey he was enabled to return home.

"When Reverend Mother wished to obtain a particular favor," writes her secretary, "her charities were redoubled, and when the favor was granted, her thanks found expression in new acts of benevolence." She did not like to see money spent on floral offerings, either to herself or to the religious. "They are very beautiful, it is true," she once remarked, "and they certainly speak to us of God, but how much better to give the price of them to God in the poor." In accordance with this, when the pupils gathered around her on the Feast of St. Aloysius to offer their greetings, they presented provisions for the poor, the fruit of their little sacrifices, and linen for the altar, the work of their own hands.

As soon as she received a gift, her heart suggested its destination. The infirm and the aged were the special

objects of her solicitude. The Sisters frequently remarked, "Reverend Mother is just like our Mother Foundress, she can never do enough for the sick." "I was at one time suffering," writes one of the Sisters, "from a sprained wrist, which no remedy seemed to help. 'Since no one can do anything for you,' said Reverend Mother, 'I will see what I can do.' She spent a quarter of an hour daily bathing and rubbing it, and in a few weeks it was cured. There were times when I hesitated to enter her room on account of the lateness of the hour, but she never failed to send for me, insisting that I must submit to the treatment until there was no pain left."

"One who looks upon the sunset," we are told, "will have his face golden." As Mother Hardey's soul was ever turned toward the Sun of Justice, it is not surprising that her life reflected a charity all Divine.

The earlier half of the decade from 1880 to 1890 was a period of rapid expansion for the Society of the Sacred Heart, especially in the New World. The foundation in New Zealand was followed by another in Buenos Aires. Academies were opened in Boston, New York City, Omaha, Grosse Pointe, Michigan, San Francisco, Porto Rico, Mexico and Australia. That of Mexico was of special interest to Mother Hardey, as Monseigneur de la Bastida, who invited the Religious of the Sacred Heart to Mexico, had been her guest at Manhattanville while in exile.

In 1882 Mother Hardey was sent to New York, for the purpose of saving the Manhattanville property. The encroachments of the city threatened to interfere not only with the privacy of the grounds, but even with the existence of the buildings, as streets had been mapped out to pass through the principal entrance. It was evident that the realization of these plans would force the religious to abandon Manhattanville, and many friends of the convent, seeing no alternative, advised an immediate purchase of property in another locality. This measure, however, was

opposed by Mother Hardey. The Institution had kept pace with the growth of New York, and having acquired a national reputation, she believed that change of name, as well as change of place, would prove detrimental to its interests.

All instinctively turned to her, as the only one competent to avert the threatening danger. Mother Lehon shared this opinion, and when the necessity of action became imperative, she decided that Mother Hardey should return to New York. In her humility, the latter proposed another, as she foresaw that the undertaking would require the strongest personal influence. She alleged that the friends who had formerly assisted her were no longer there, and that she could not hope to win the favor of strangers. But the Mother General held to her decision. Mother Hardey then repaired to Conflans, to spend a day near the tomb of Mother Barat, in order to commend to her intercession her difficult mission. On the 12th of August she embarked at Liverpool, accompanied by her secretary, and other American religious, and on the 20th reached New York.

"If miracles are to be wrought," says an American author, "it will be by putting our hands to the work in a simple, undoubting frame of mind, without so much as knowing we are about to perform a wonder. And then the marvel is not so much made by us, as it grows under our hands and out of our hearts, God working thus through His creatures." It was in this "undoubting frame of mind," because her trust was in heaven, that Mother Hardey set about the accomplishment of her appointed mission. Scarcely had she arrived at Manhattanville when friends came forward with the most cordial proffers of assistance. They even tried to make her feel that the acceptance of their services would be a much appreciated favor. Those who had counselled the transfer of the academy now adopted her views, that every effort should be made to keep the property, and, if possible, induce the city authorities to change their plans.

Long and wearisome negotiations followed, leaving at times but faint hopes of success. But the marvel was wrought. Mother Hardey decided upon a division of the land, opening streets through the lower end of the property, and building a row of cottages along the line of a street mapped out on the plan of the city. With her wonderful foresight, she proposed the sale of land on the three sides of the convent grounds, where streets and avenues would likely be opened, and by her judicious management the Institution she had founded was once more saved.

Though occupied with the pressing business which had brought her to America at the opening of the scholastic year, she gave her customary explanations of the rules and regulations of the school for half an hour daily during two or three weeks. It was her last active service in the work she loved so much, the education of youth. This explanation, annually repeated in the presence of religious and pupils, secures discipline, and binds together mistresses and children as a family in the Sacred Heart. At her first conference, opening the volume before her, she said: "The best laws would be of no avail, if not observed, hence the title of this book, 'Rules and Regulations of the Academy of the Sacred Heart.' The rules are there, and the regulations are made to secure their observance. The rules of the school are a contract, between the teachers, your parents and yourselves. We promise your parents to watch over your health, to cultivate your minds, to correct your faults, and to teach you how to love and serve God. Your parents promise that you will be faithful to your part of the contract, otherwise we would not receive you. Your first obligation is to learn the rules, that you may know what is required of you; and the second is that you observe the rules, for we require nothing that is not for your good. The book which I hold says, 'By the exact observance of the rule, the children will merit the beautiful title of Children of the Sacred Heart.' Ah! how you should prize that title! Ask the former pupils

of Manhattanville, ask the former pupils of any of our schools whether they are happy to be called 'Children of the Sacred Heart.' You know well what their answer would be."

After other preliminary remarks, Mother Hardey said: "On entering the school of the Sacred Heart, the pupils become members of a large family. In a family, all is in common, so when you enter here, your interests become our interests, your joys our joys, and your sorrows, I hope you may have none, but if you have, you will find true mothers, ready to share them with you." The pupils were so touched by this assurance that two hundred voices cried out spontaneously, "Oh, thank you, thank you, Reverend Mother."

On this idea of a family she based her instructions. "To secure peace and sympathy in a family," she said, "it is necessary that all its members have the same manner of acting, of judging, and of viewing things. In order to do this, we are obliged to correct our defects. We are all born with passions which must be subdued, evil inclinations which must be controlled. The combat we are obliged to carry on against our fallen nature is often a terrible struggle, but it is meritorious in the sight of God, and of absolute necessity, if we wish to be members of a well ordered family." Dwelling upon the virtues essential to the formation of character, she said: "Charity is the holy influence that should cast its spell over your lives, making you gentle, patient, forgiving, quick to see the virtues of others, ready to excuse their faults, strong to crush self-love and generous to sympathize in the joys and sorrows of others." She dwelt very impressively upon the evil of gossip, sarcasm, unjust criticism, all of which tend to wound the family spirit. She enjoined restraint of the tongue as a safeguard against sin, and a power in the acquisition of self-control, and finally showed how charity was the distinguishing trait of a true child of the Sacred Heart.

In regard to the respect due to parents and those who

hold their place, she said: "You do not know what you have cost your parents, nor what sacrifices they are imposing on themselves for your sake. You will never be able to repay the debt of gratitude and love you owe them. Try, then, to be so docile while at school, that the habit of obedience may make you loving and dutiful children in your own homes." Commenting on the vigilance exercised over them, she said: "You are never alone; your mistresses are with you day and night; like your Guardian Angels, they never lose sight of you."

Dwelling upon the branches of study included in the plan of education, she showed how they tend to mold the character and enlighten the mind. She urged them to pursue their studies through high motives. "You will have to render an account to God of the talents He has given you. Study through a sense of duty, to please your heavenly Father, to gratify your parents and to become useful, happy women."

"Religion," it has been said, "is man's supreme effort to rise above nature and his natural self; it gives him a definite aim and an absolute ideal." This was the grand truth which Mother Hardey endeavored to convey to the young souls looking up to her for light. "Let your religion be practical," she said. "Your faith must find expression in works. To the grateful heart prayer is a necessity, to the loving heart it is a joy." We find the sequel to these instructions in the conferences which she gave about the same time to the mistresses. "Remember you are consecrated to the education of youth," she told them. "Your profession is not one that you are at liberty to take up or abandon at pleasure. Education begins with the heart. Never try to force or drive a child, lead her by means of gentleness and religion. Your rule tells you that you must instill into the hearts of your children the fear of God and horror of sin, a horror not only of grave faults, but of all that could tarnish the beauty of their souls. Be living models of the vir-

tues you seek to implant in their hearts. You must yourself love study, if you wish to give your children a love for it. We cannot impart what we do not possess. Understand well that your own education is never finished, therefore continue daily to cultivate your minds, that you may be better fitted to cultivate the minds of your pupils. They will be just what you make them, and you will make them just what you are. Such a mistress, such a child."

At the opening of the year 1883, she gave her daughters a motto full of inspiration for souls that are pledged to glorify the Heart of Jesus: "Let all your actions during this year, be performed *for* the Sacred Heart, *in* the Sacred Heart and *with* the Sacred Heart. Devotion to the Sacred Heart should be your only passion."

When the business affairs of Manhattanville permitted, Mother Hardey paid a brief visit to the other houses of the New York Vicariate. The joy of her welcome at Clifton was overcast, because two of her devoted friends came not, as formerly, to give her cordial greeting. The Very Reverend Edward Purcell had died the preceding year, and his venerable brother, the archbishop, was nearing the close of his life at the Ursuline convent in Brown County, where he died on July 4, 1883. The sad events which had marked the closing years of these two friends, elicited Mother Hardey's deepest sympathy.

Her tender compassion for the sick, led her to establish a convent at Atlantic City, where, under the influence of pure air and sea-bathing, her invalid daughters might recover health and strength. She herself opened the academy and attended to all the details of the foundation. As there was no Catholic school on the island, she made plans for the erection of a free school, which later on was so well patronized that about one hundred and fifty pupils were in attendance.

As the year advanced Mother Hardey seemed to grow more and more eager to render service to others. Briefly,

but impressively, she sought to animate her daughters to ardor in the service of God, exhorting them "to glorify the Sacred Heart of Jesus in word and work. Be faithful to the duties of your vocation, kind and gentle to your sisters, mothers to the children, and serious in the pursuit of your perfection." Her acts of kindness and charity were daily multiplied. Wherever there was good to be done, or hearts to be made happy, she was sure to seize the opportunity. The following characteristic letter of Reverend Father Fulton, S. J., shows the writer's appreciation of Mother Hardey's worth:

"DEAR REV. MOTHER: "BOSTON, Jan. 11, 1884.

"Coming home this afternoon I found your splendid gift of altar cloths of which I had heard nothing previously. I think you mean them for St. Inigo's. I shall therefore send them to the place upon which you have already showered benefits. It will please you to learn that our enterprise there is well carried out by the incumbent, Father Walker, that St. Inigo's will bloom once more. According to the fashion in Boston (my home), New Year's congratulations run through the month of January. I avail myself of this privilege. You have already, Rev. Mother, won perhaps the first place in our Catholic history. You must not be satisfied. Cicero said to Caesar: 'You may have lived long enough for yourself, you have not lived long enough for your country and your glory.' You, dear Rev. Mother, have not lived long enough for your Order and for us. So, without scruple, I pray for you the Spanish thousand years of life. I am, dear Rev. Mother,

"Yours most gratefully,

"ROBERT FULTON, S. J."

Mother Hardey was at this time suffering from a severe attack of bronchitis. As her lungs gave cause for anxiety, her physician prescribed absolute rest and

silence. At his next visit he inquired, "Madame, does it pain you to talk?" "How do I know, doctor," she answered, "you told me not to speak!" To his amazement the doctor learned that for more than twenty-four hours the obedient invalid had made known her wishes only by signs. "Ah! Madame," he exclaimed, "if all my lady patients were as obedient as you, it would be easy to cure them."

Mother Hardey recovered from this attack, but the reprieve was followed by another illness, still more serious, congestion of the liver. At first the symptoms were very alarming, but skillful treatment arrested the progress of the disease. As soon as she was a little better the invalid requested the doctor to hasten her cure, as she wished to sail for France on the 13th of February. "Impossible," he replied. "Madame, it is madness for you to entertain such a project. You would risk your life, even if you were well, by crossing the ocean at this season." With her usual calmness she answered: "Doctor, what seems madness to you is obedience for me, therefore, I count upon your skill to make me well enough for the voyage."

Mother Lehon had announced the convocation of a General Council for the close of February, and she had expressed the desire for Mother Hardey to attend it. To Mother Hardey the wish of her superior was an indication of the will of God, and she determined to obey. When some of her daughters reiterated the physician's warning they were silenced by her usual assurance, "If God wills it, He will give me the necessary strength." To test her condition she took a trip to Atlantic City, where she remained a few days. She then returned to Manhattanville to prepare for her approaching departure. It seemed a great risk in her feeble condition, but her daughters dared not oppose her. They felt, however, that this would be her last farewell to America, and it was with grieving hearts that they listened to her parting words: "Be faithful to Rule, be humble in

heart, and you will glorify the Heart of Jesus in time and in eternity. On February 13, 1884, accompanied by the American vicars and her new secretary, Madame Grasser, Mother Hardey sailed for France, weak in body, but strong in spirit, determined to accomplish the Divine Will, even at the cost of life itself.

CHAPTER XXIX.

Characteristic Virtues of Reverend Mother Hardey.

While following Mother Hardey's long career the thought has continually recurred to us, that she is best studied in the Rules of her Institute. "To secure to the Heart of Jesus the worship of love and adoration, to make known Its divine attractions and to imitate its virtues," such was the grand purpose of her life. In two words she once sketched the portrait of a true Religious of the Sacred Heart, "One who has the zeal of an apostle, and the love of a spouse." This was a faithful outline of her own soul. The outward manifestation of her love gives us the key to her inner life. One evening before retiring, she asked for her meditation book, and opening the volume she read, "Heart of Jesus, Ocean of Goodness, have Mercy." After a moment's reflection she returned the book, saying, "That will do; I find all in that one sentence." It was true, the goodness of the Sacred Heart was her abiding thought, the source of all her inspirations, the strength of all her enterprises. Her devotion found its truest expression in an abiding sense of the presence of God. Her duties demanded great activity, much travel and frequent intercourse with the outer world; yet her spiritual exercises always took precedence of every other claim. They were never omitted, never abridged, but usually prolonged. Who that ever saw Mother Hardey before the Blessed Sacrament could forget her profound reverence? It was the hour of intimate communing with the Beloved of her soul, the spouse at the feet of the Bridegroom, the apostle at the side of the Master, rekindling the fire of zeal. The hours spent before the altar were truly the hours of study and contemplation. And what were the lessons learned? The works of her life give answer. The virtues whose example forms a rich inherit-

ance for her daughters found their inspiration and virility in the silence of the sanctuary.

Prayer was a necessity to her grateful heart, a joy to her loving heart, and when she had finished her devotions, and passed out from the chapel, she still appeared to breathe the atmosphere of the sanctuary, the serene and glowing countenance, the joined hands, the measured step, all betokened her intimate union with the Beloved of her soul. On one occasion a religious who entered her room as she returned from the chapel, was so startled by the heavenly light which illumined her countenance, that she stood gazing at her without uttering a word. Mother Hardey waited a few moments for her to speak, then quietly said: "Sister, if you have no other business than to look at me, you may go!" The religious left the room, still under the influence of that supernatural light, and having mentioned the circumstance to one of the Mothers the latter assured her that it was not at all unusual, as she and others had frequently remarked a similar radiance when their Mother returned from prayer.

"Perfection," says Cardinal Manning, "consists in the illumination of the intellect, the sanctification of the heart, and the union of the will with the will of God." Light, holiness and submission were the precious fruits which Mother Hardey gathered in prayer. In one of her letters to Mother Barat, she mentions having engaged herself, by vow, to the practice of the two resolutions of her retreat: First. Never to delay doing what God asks. Second, To make her spiritual exercises, her meditation, especially, with scrupulous fidelity. "Yet," she adds, "my confessor would not allow me to take this vow until I had fulfilled its obligations for a considerable time."

One of the most prominent features of her spiritual character was her loving acceptance of the Divine Will. God was the centre of her being, and the constant habit of turning her glance towards Him, by interior recollection, gave

a marked composure to all she said and did. "I am accustomed to visit my elect in two manner of ways," says the Imitation, "namely, by trial and by consolation." It was difficult for an observer to distinguish under which form the Divine Guest came to Mother Hardey. Her outward self-possession was a reflection of the serenity which pervaded her soul, and maintained there always the blessed peace which St. Augustine defines as "the tranquillity of order." If the Spouse came in trial, or desolation, He found peace, He left peace, and the breath of this peace disseminated a holy calm in the hearts of those around her. It used to be remarked by the family of a former pupil of Manhattanville, "Margaret must have seen Mother Hardey to-day, she is so happy and peaceful."

Mother Hardey's devotion to the Blessed Virgin was tender and practical. Born on the Feast of the Immaculate Conception, baptized Mary in her honor, she had a child's confidence in the Mother of God. We have seen in several instances of her life how that confidence was rewarded. In all her travels, by sea and land, she never met with an accident. This preservation she attributed to the recitation of the Salve Regina, with which she always started on her journey. The fifteen decades of the Rosary formed a part of her daily devotions, and also the Office of our Lady until she was unable to recite it. But she was always present when the office was being chanted in choir, and she paid the greatest attention to every detail of the rubrics. She said the Stabat Mater as she lay down to rest, and the Thirty Days Prayer was such a favorite devotion that she knew it by heart. An ardent devotion to our Lady characterized the community of Manhattanville, hence we find in one of Father Gresselin's letters: "Oh, what an angelic house you have to govern; it is the favorite abode, the perfumed garden of the Queen of Heaven! I know of no place where a soul can enjoy greater peace and glorify God more abundantly, than at Manhattanville."

We do not pretend to attribute to Mother Hardey any extraordinary favors or revelations, such as many of the saints have enjoyed, but we find allusions to certain graces in Father Gresselin's letters, which lead us to believe that the Spirit of God manifested His love to His faithful servant at times in an unusual manner. After pointing out to his penitent in what way her life should be a continual holocaust of love, her director adds: "This is what must result from your interview with Our Lord in Cuba," and he goes on to say: "There was later another interview in the same place. The Heart of Mary also showed itself, and made you understand that He has poured into her heart all the treasures of charity, and that He wishes you to see and love only her and what is offered by her. Never forget that you then understood and received the full conviction, that you must go to the Heart of Jesus, through the Heart of Mary. This was a choice grace, and you must never let the memory of it fade from your mind." And again he writes: "The grace of December 8th is also a grace of the first order, it is not extraordinary in the sense that God wills to give it to many souls. It is not extraordinary in the kind of visions and ecstacies, which are outside the ways of Providence. It is extraordinary only because few persons find the way that leads to it. With you, it was a recompense for your ardent desires for the glorification of Mary."

One whose life is passed in close union with God is not deluded by a false estimate of self. She recognizes her gifts as the endowments of an infinite love, and her one desire is to consecrate them to the service of the Divine Giver. Success and praise may crown her toil, but she claims nothing for herself. The word of the Psalmist rings in her heart, "Not unto us, Lord, but unto Thy Name be glory!" Although her labors were followed by brilliant results, in the words of the Rule, Mother Hardey referred all the glory thereof faithfully to the Heart of Jesus, the source of every good, and to the strength given by the Society, and the

goodness of the venerable foundress and her successors. At the close of one of her annual retreats, she wrote to Mother Barat: "What Our Lord asks of me above all, is the generous practice of the third degree of humility, to be despised, falsely accused, blamed and contemned, in order to detach me from creatures, and His will is so clear to me in this respect that I cannot find it difficult to accept."

The Secretary General once wrote her a rather severe reprimand. In reply she says to Mother Barat: "Let this dear Mother be assured of the pleasure she gives me in being so frank. She could not render me greater service than by telling me what I should do or should have done. It seems to me that I desire to serve God and the Society, and I am always happy to know in what I fail. Let her have the goodness to continue her charity, she will always find me grateful." Writing to Mother Barat in 1853, she says: "How sweet it is to have a Mother to whom one can tell everything. My greatest temptation for some months past is to throw myself at your feet and conjure you to place me where I will have no responsibility." On another occasion she writes, "I thank you sincerely, my Very Reverend Mother, for having told me the complaints you have heard. I promise to correct what is true and to avoid what is not true." Referring to a religious who had left the Society, she says, "May I, at least, die in the Society! After the mercy of God, I feel that I shall owe this grace to the patience of my first Mother."

Another form of humility is practical poverty. She would never permit any useless articles either for herself or the community. Her clothing was worn until no longer fit for use. She would never permit any exceptions from the established customs, and her observant eye was sure to detect any innovation in regard to poverty. Yet she watched with motherly solicitude over the needs of her daughters and contrived to pass over to others what the love of her children provided for herself. The religious

1 Kenwood

2 Chapel at Kenwood

charged with the wardrobe was often in desolation over the loss of flannels and warm shoes during the winter, and on inquiry she would find members of the community wearing the articles marked with Mother Hardey's number, the dear Mother herself rejoicing in the privation of them. In her conferences to the community Mother Hardey insisted upon the love of poverty, as well as the practice of it, no matter how great were the resources of the house. "Our obligations are the same," she said, "whether we are living in a poor or in a rich house. Were the walls of the convent lined with gold we could not be permitted more than the rule allows." She did not like complaints to be made at recreation of heat or cold, food or lodging, and her own example in this respect was an eloquent lesson.

We are told that the first foundation of any spiritual work is a detached heart. Neither birth, fortune, talent or genius can equal it in value. Even those who had only a casual acquaintance with Mother Hardey were impressed by her spirit of detachment. She could not understand how a religious could put personal consideration before the general good. An infirmarian having complained that the infirmary was always occupied, she answered: "Sister, the infirmary belongs to the sick, and while they are there God's blessing is on the house. I would be uneasy if it were vacant, and you ought to regret that you were out of employment. A doctor is never happier than when he is building up his practice, so should you rejoice in the number of your patients." We have seen how Mother Hardey offered herself for the mission in Chile, thinking that she was anticipating the wishes of the Mother General. How heroic her sacrifice in leaving her field of labor in America at the voice of obedience! And with what simplicity it was made! Not a word of regret, nor the slightest indication of the heart suffering which she endured at the prospect of the bitter separation from all that was dearest here below.

"After the news of her nomination as Assistant General

had reached America," writes her secretary, "she received heart-rending letters from all our houses. One day she found me bathed in tears whilst reading them. Looking at me thoughtfully, she said: 'Sister, when we make a sacrifice, let us make it,' and then she left the room. One of the Mothers, shortly after our arrival, remarked how much Reverend Mother must miss America, 'This is my America,' she answered, pointing to her little room, and no further reference to her feelings was possible."

Mother Hardey was very chary of her words, and she had few idle ones to answer for when her book of life was closed. Once when speaking to one of her daughters of the value of silence she said: "Every morning I confide the care of my tongue to St. Joseph. The Gospel does not mention a single word of his." On being asked the formula of her prayer, she answered very simply: "Dear St. Joseph to you I consecrate my tongue, teach me how to speak little, and that little prudently."

Mother Hardey's judgments were quickly formed, but her self-control prevented her from acting on the impulse of the moment. She always took time for reflection and prayer. One who lived intimately with her for many years tells us: "It was remarkable how she could solve in a few words the most intricate matters, foresee and settle disputed points of business, map out a line of action, etc. Her language though simple was choice. She never made use of common-place expressions, exaggerated or complimentary phrases; never talked of what she had done or was going to do. One rarely ever heard her say, 'I,' it was always 'we,' when she expressed a wish or referred to any subject under discussion. I have seen her on many occasions when her silence was carried to a heroic degree. Of disappointments, annoyances, misrepresentations, there was no stint, but she bore all with unvarying silence. She believed that to talk of one's sufferings marred their beauty in the sight of God."

A long continued exercise of authority often diminishes the spirit of dependence upon the higher powers, but it was not so with Mother Hardey. Though called at an early age to share in the government of the Society, she always kept the attitude of one who leaned upon a higher authority. Mother Barat once said: "Before giving an order, or intimating a desire to Mother Hardey, I must weigh the matter thoroughly, for it will be immediately executed." Mother Hardey exacted this dependence upon authority, even to the lowest officer in the house. "Do not look at the individual who commands," she would say, "her qualities do not affect her orders. The soldier on the battle field does not stop to consider whether his superior officer is pleasing to him, he simply obeys."

Explaining this virtue in one of her instructions to her probationists, she says: "You know the Constitutions of the Society. You have promised obedience to our Mother General, but as she cannot direct personally all the houses, she has confided to others a part of her authority; in disobeying them you disobey her, in criticising their orders you are criticising hers. Not only do you disobey the Mother General, but you disobey God Himself, for He says in the Scripture: 'He that hears you hears Me.' Obedience is the characteristic trait of the Society. Our Holy Father the Pope has given us a magnificent testimony of it. A Carmelite, having asked to be released from her vows, in order that she might enter the Society of the Sacred Heart, His Holiness answered that he would do so most willingly, for if among the Religious of the Sacred Heart there was less corporal austerities than at Carmel, nevertheless he considered the Institute of the Sacred Heart more perfect on account of the high degree to which it carries the virtue of obedience."

On one occasion a mistress at Manhattanville had undertaken to teach a dialogue to the children, without having asked permission of the Mistress General. Mother Hardey

learned of the affair, but said nothing. When the play was ready for presentation, the religious came to invite her superior to assist at the evening entertainment. Mother Hardey looked at her very seriously and said: "Sister, you have been doing your own will in getting up this entertainment, therefore it has not the blessing of obedience. Any of the community who wish may attend, but I will remain at the recreation." Pleadings and excuses were of no avail, for she was determined to give her daughter a lesson in submission to authority.

Nothing was easier than to acknowledge a fault to Mother Hardey. It was at once forgiven and forgotten. Her reprimands were sometimes sharp, even severe, but they never left a sting in the heart, and the culprit could not but acknowledge that the justice administered was always tempered with maternal goodness. One day a religious showed unwillingness to go to the school. Mother Hardey reminded her of her Fourth Vow, and then added: "If through your own fault you are not employed with the children you will have to answer for it before the judgment seat of God."

Her advice to superiors was to be very patient and painstaking in the training of the young Mistresses: "Do not change their occupations because they have not succeeded. It is by failure that they will gain experience. Keep up their spirits. There is nothing so depressing as to be considered incapable and useless from the very start. Guide, encourage and support them in their authority. God does not require what is best, but only what is according to obedience. When she is carefully trained a young religious of ordinary ability can be made to do wonders, but left to herself the most brilliant teacher will wander from the line of duty."

In her intimate relations with her daughters, Mother Hardey's words were brief and to the point. One who complained of being greatly disturbed by thoughts of vain

glory received this advice: "Think of God and not of yourself." "You have disappointed us," she once remarked to a young Mistress General, who asserted her authority too plainly. That reproach from her was more effectual than a long lecture from another. She never liked to hear difficulties magnified, nor efforts discouraged. "A fault," she said, "can be repaired by another trial, and failure cancelled by future success."

A beautiful feature of her relations with her daughters was the confidence which she placed in them. Whatever might be the result of their labors, they knew that their earnest efforts would meet with her commendation. She was as much interested in the humblest offices of the house as in the most conspicuous. The Sisters knew well that whatever need was made known to her would be promptly supplied, hence the joy with which her visits were welcomed at their various employments.

Mother Hardey's love for common life made her very guarded in countenancing singular and extraordinary practices of devotion. "Our perfection," she used to say, "is to be found in the observance of the Rule and not outside of it. You will find in the faithful accomplishment of Rule all the mortification you can desire. The mortifications which our Lord sends us are more meritorious than those of our own choosing." Again and again she reminded her daughters that if the austerities of contemplative Orders were not enjoined on them, they must nevertheless lead mortified lives by the practice of habitual self-abnegation and scrupulous fidelity to the customary corporal penances which obedience sanctioned. "Delicate health," she used to say, "is no excuse for neglecting our little mortifications at the stated times."

A passing indisposition did not escape her vigilant eye, but she had the faculty of watching over the health of her daughters without rendering them anxious or self-occupied. "It often requires more abnegation to take care of our health,"

she said, "than to neglect it. No one ever lost her health by being faithful to Rule, and the fewer dispensations we accept the better our health will be. When you are obliged to give up some point of common life give yourself no ease until you can return to it. No exception from common life should last longer than a month, unless one is in really bad health, and even then from time to time we should manage to do without it."

On one occasion, when suffering from a severe cold, Mother Hardey was advised to retire early. She came as usual to night prayers, and as the Mother Assistant was surprised, she said: "A half an hour sooner in bed is a small gain, but a dispensation from Rule is a great loss!" We have seen how Mother Hardey's instructions to her daughters reflected her own mind and character. A great truth on her lips seemed to have a deeper meaning, because of the simplicity and earnestness with which it was presented. It was, however, her life that gave force to her words. Her example preceded her exhortations, hence it was easy to obey them.

It has been truly said of her: "Wherever she has lived there are grateful hearts made happy by her kindness, pure hearts sheltered by her protection, wayward hearts turned heavenward by her guidance, doubting hearts enlightened by her counsels, wounded hearts soothed by her sympathy, proud hearts subdued by her motherly interest, and hearts on the brink of ruin rescued by her zeal and triumphantly laid at the feet of the Good Master, with whose love her own heart was consumed."

CHAPTER XXX.

Last Days and Death of Mother Hardey—Temporary Tomb at Conflans—Final Interment at Kenwood—1884-1886.

God blessed the admirable obedience of Mother Hardey; although greatly fatigued on arriving in Paris, after a few days, she was able to take part in the deliberations of the General Council. At its close to her functions of Assistant General were added the duties of local Superior of the Mother House.

A letter from Mother Jones at this period says: "Our dear Mother is much improved, and is always serene and cheerful. I have not lost hope of her return to America, where her presence is so much needed, but she cannot go with us now, as she must remain here to give her deposition for the cause of our venerable Mother, and that cannot be done at present. Besides Reverend Mother needs a rest before traveling again." Notwithstanding the hope expressed in this letter, the American vicars parted from Mother Hardey with sorrowful hearts, for they felt that her travels were soon to end in the haven of eternal rest.

Her energy set aside the claims of age and infirmity, and she resumed her duties with her accustomed devotedness. In proportion as she was nearing the term of her exile, she seemed to grow more and more in the spirit of prayer and absorption in God. "One day," relates a Sister, "we were speaking to her of a very beautiful chasuble which the priest wore at Mass. Without intending it as a reproof she said, with surprise, 'Sisters, did you look at the vestments? For my part I acknowledge that I never notice the priests, nor the vestments. How can one be occupied with creatures in the presence of the Creator.'"

She was sent by the Mother General to make the visits

of the houses of Besançon and St. Ferreol, in the month of September, 1884. One of the religious gives a glowing account of her visit: "Our Reverend Mother Assistant General arrived at the close of our annual retreat. Without taking any time to rest, she devoted herself to the duties of her charge, and at once all hearts were attracted to her. She came to Besançon the day of the opening of the school. Our pupils always return in gay spirits, but in 1884, the presence of an Assistant General made the first week of October a very delightful family feast. Won by her kindness and impressed by her energetic and persuasive words, our dear children saw in a new light the value of the education they were receiving, and the necessity of conquering themselves, through love for the Sacred Heart of Jesus. I can say with truth that the blessing of God rested upon the school in a marked way during that year. In listening to her account of the foundations in America, the community were reminded of the history of St. Teresa's foundations, and each one felt irresistibly drawn to a more generous love, and a more ardent zeal for the extension of the reign of the Heart of Jesus. The eve of her departure she gave us a never-to-be forgotten conference on the apparitions of Our Lord to Blessed Margaret Mary, and His touching complaints of the coldness and ingratitude of souls consecrated to Him.

"May I venture to speak of the charity with which she undertook the task of enlightening and guiding me in my charge of superior? At every free moment she sent for me, greeting me with the words, 'Come and I will give you your catechism lesson.' Then began the delightful interviews. It was the Rule she taught me, the Rule to which all must be referred, the Rule which she showed me how to consult in all my difficulties, the Rule, above all, which she made me love. It is with profound gratitude that I recall her advice, her decisions and her encouragements, which bore the stamp of so just, so large and so religious a spirit."

It was thus that Mother Hardey went about doing good.

She did not forget the material welfare of the house she visited. She often expressed regret that the house of Besançon could not be enlarged, and her memory is still in benediction at St. Ferreol for a staircase which they owe to her. She herself was much consoled and edified by these two families. She loved to mention the promptitude of the obedience of the good Sisters of Besançon, to whom she made a little remark about the way they wore their caps. An hour after they returned to show her how they had rectified the little irregularity.

On the 9th of November she returned to Paris. She was not well during the winter, but in the spring she was able to help Mother Lehon in her regular visit at the rue de Varennes. A little later she went to Nancy for the dedication of the new church. "I come to represent our Mother General," she said; "I am here only in her name." These were days of happiness, we are told, and of holy lessons and examples. She gave herself to each one with maternal interest, never showing the least fatigue or weariness. The pupils were charmed with her interesting accounts of America, and the community were far from suspecting that this was to be her last active work in the service of the Society she loved so well.

When a soul draws near to her last end, when for years she has fought the good fight, God ordinarily multiplies her trials before giving her the crown. In the various circumstances of Mother Hardey's life, we have seen her a living model of the rules of her Institute, whether in the active labors of government or the silent apostleship of interior life. She is now to give a last example of their spirit in her loving acceptance of the divine will during a year of inaction and suffering, when her bed was truly for her the altar of sacrifice, where in union with her Divine Spouse she "drank the chalice even to the dregs." In the month of April, 1885, she sustained a great shock in the death of Reverend Mother Cahier, one of the Assistants General, to

whom she was devotedly attached. This Reverend Mother had been Mother Barat's secretary for over twenty years, therefore a close intimacy had united her to Mother Hardey. Death came so promptly to Mother Cahier that Mother Hardey seemed to be stunned by the blow.

From that time her health perceptibly declined. Hoping to prolong her life by a temporary change, Mother Lehon thought of sending her once more across the Atlantic, but abandoned the project after a medical consultation declared that the invalid was unable to make the voyage. She then decided to send her to a convent near the sea. In the last days of July Mother Hardey left for Calais. Unfortunately, on reaching the station, she was thrown forward by the sudden motion of the car, and her heart sustained a shock which threatened to end fatally. Prompt remedies averted the danger, and after a few days of rest she was able to assist at Mass and receive Holy Communion. On the 8th of August, as she was returning from the Holy Table, she was seen to stagger, but her presence of mind did not fail her, and she clung for support until a chair was brought to her. Restoratives were promptly administered and warded off an impending stroke of paralysis. During the day her condition became still more alarming.

A telegram was sent to Reverend Mother Lehon, who answered that she would arrive at midnight. As the danger increased towards evening, it was thought prudent to administer the Last Sacraments. When consulted, Mother Hardey replied: "As our Mother is coming we must wait for her to decide what she thinks best." Then, as always, Mother Hardey was the child of obedience. The meeting of the two Mothers was touching, and a favorable reaction took place, which Mother Lehon attributed to the prayers offered in both the old and the new world, as she had telegraphed the threatened danger to all the convents in the Society. These prayers were to obtain a prolongation of life, but they could not detain much longer on earth her

whose crown needed only completion by a state of inaction, united to suffering. The administration of the Sacraments took place the next morning. During this ceremony Mother Hardey begged pardon for all the faults of her life, enumerating them with so much compunction that those present were moved to tears. Mother Lehon was obliged to tell her to cease her accusations, which were the outpouring of a soul steeped in self-abasement and filled with the desire of repairing what she termed the voids of her life. Far different were the thoughts of those who witnessed the sacred unction being applied to the senses of that body which had served its Creator from the days of its youth.

The malady, without making much progress, did not yield to treatment and the doctor gave slight hope of improvement, as the organs of the heart were absolutely worn out. Cables were sent almost daily to Reverend Mother Jones, so that Mother Hardey's daughters might be kept informed of her condition. Needless to say that it was a consolation for them to unite in prayer and loving sympathy with those who were lavishing their tender care upon the dear invalid. Near that bedside were witnessed touching scenes of self-denial and obedience. When breathing seemed very difficult for Mother Hardey, on account of her position in the bed, one of the Mothers offered to help her to turn on the other side. "Oh, no," said the obedient invalid, "the doctor told me I must not move." When the physician was told of her reply, he said, "Madame is so obedient, I must weigh well my words."

Another time the same religious came to speak to her, but the invalid, with an effort, kept her eyes closed, saying: "Our Very Reverend Mother told me I must sleep." As the autumn approached it was deemed prudent to remove Mother Hardey from Calais as the temperature would be too severe for her. She was taken to Paris on the 17th of September, without any bad results, owing to the precautions taken and conveniences provided. Once more at home, her

physician tried all the resources of science to counteract the progress of the disease. She gradually grew stronger, but was unable to use her limbs. By means of a rolling chair she was able to go to the chapel and the community room. Her voice regained its wonted cheerfulness, her countenance lighted up with the grace of sympathy and kindness. She resumed her correspondence, and directed letters of counsel and encouragement to many of her daughters across the seas.

But the improvement in her condition was only passing, the perfection of her grand soul was to be completed by an antithesis to all her past, that of prolonged solitude and inaction. Who that ever knew the strength of will, the ardor for labor, the desire to follow the common life, which animated Mother Hardey, can fail to realize that her helpless state was truly an altar of sacrifice. Yet the vigor of her soul seemed at times independent of the feebleness of her body. She continued to take interest in all that regarded the Church, the Society, individual souls who applied to her for advice. Her room was frequently the happy meeting place of the American probationists, and their reunions were brightened by that gracious smile which made them forget her state of suffering. Her one thought was to give pleasure to others.

As soon as she received any gift she sent for others to admire it, then offered it, if suitable, for the poor. Her consolation was the visits of the Mother General, who sought every opportunity of cheering and benefiting the dear invalid in every way. Writing to one of the American superiors, on May 21, 1886, Mother Lehon says: "Our dear Reverend Mother Hardey grows daily in holiness. You can easily understand how her active mind and burning zeal must feel her powerlessness to act. Her patience and obedience are admirable. Her head and her heart do not share her physical weakness, she enters with lively interest into all that concerns the Society."

The blessing of Leo XIII was a favor much appreciated by Mother Hardey, for with her strong faith, she recognized in this grace a fresh aid to reach in safety the term whither she was hastening. When it became evident that she could not long survive, Mother Lehon summoned Mothers Jones and Hoey to Paris. The prospect of seeing her dear daughters gave great joy to the invalid, and as she seemed somewhat better, Mother Lehon left for Brussels on the 31st of May, expecting to be absent about twelve days. A crisis occurred on the 9th of June. The doctor discovered the formation of an embolus which caused him to declare: "All is over, death is inevitable." He could only give hope of prolonging her life until the arrival of Mother Lehon, who started for Paris as soon as the summons reached her.

Mother Hardey was calm and fully conscious of her state. Recalling the date fixed for the return of the Mother General, she sorrowfully repeated, "Two days yet; two days yet!" But Mother Lehon was already on the way to Paris, and at ten p. m. she reached the Mother House. She went at once to Mother Hardey, who greeted her with the words, "O Mother, all is over!" In her account of this interview Mother Lehon wrote: "We spoke together of God; nothing troubled her soul then, nor until the end. This calmness and confidence sufficed to prove the admirable rectitude with which our good Mother had always acted during her long government of over fifty years. On Pentecost Sunday, before receiving Holy Communion, she said, with unutterable tenderness, 'This will be my last.' Our Lord was, however, to visit her again on Tuesday. Although much weakened by her great suffering, a word about God brought her to herself, and when reminded on Wednesday that she could yet gain the Indulgence of the Jubilee her countenance became radiant with happiness.

"Her Jubilee was made and Extreme Unction administered, with the last indulgence. To complete the em-

bellishment of her crown, Our Lord demanded a sacrifice which was keenly felt by her sensitive heart, the extent of which can only be measured by recalling her joy when told that Mother Jones had embarked on the 12th of June for France. How many times she counted the days of the voyage, until feeling that death was at hand, she exclaimed, 'I shall never see her again!' Then she offered the disappointment to God, and made no further reference to her sacrifice. Thursday morning, the 17th, her sufferings were to end. Our chaplain renewed the last indulgence, after which she entered into a peaceful agony. Our Reverend Mothers Assistants General and the community surrounded her, reciting the prayers for the departing soul, when a gentle sigh announced the end at 8:30 A. M. I have rarely seen upon a deathbed a countenance so radiant, so smiling, so beautiful, we were never tired of contemplating her."

Multiplied testimonies of regret proved the veneration in which Mother Hardey was held. Her devoted friend, the Duchess of Pastrana had hastened from Madrid, hoping to see her. She arrived too late, alas! but she came to weep by her funeral couch, which she adorned with a magnificent crown. Many other floral tributes, the offerings of grateful friends, embellished her modest catafalque.

An American probationist writes of her night watch beside the precious remains: "I could never tell you of the holy joy of those two blessed hours. I could not take my eyes from dear Reverend Mother's face so radiant with heavenly light and peace, that it is imprinted forever on my memory. Friday morning, at 6:30 our Mother General entered the room, with her arms full of pure white roses which she placed one by one around the form of our dear Mother. She stood gazing upon her, as if wrapt in contemplation, then, turning to us, said: 'How beautiful she is! It seems that Our Lord wishes to give us a visible sign of her beatitude.'

"During the day the chamber of death was filled with

Reverend Mother's friends, as also many pupils from the Rue de Varennes, and the day school where she was so much loved. That evening the body was transferred to the chapel of Mater Admirabilis. Saturday requiem Mass was celebrated at 8:30 by her confessor, Father le Chanoine de l'Escaille, and Monseigneur Pelgé gave the last absolution. There were present a number of priests and representatives of various religious orders, among them, Brother Patrick, Assistant General of the Christian Brothers, who had known her in America. The side chapels were filled with devoted friends. Just before the Mass began, eight pupils from the Rue de Varennes placed upon the coffin a handsome metal cross, ornamented with a spray of white flowers of fine porcelain, a memento to remain fadeless forever. After Mass the funeral cortege formed and proceeded to Conflans, where the community and novices, all holding lighted candles, awaited us. When the coffin was placed on the catafalque before the altar, we recited Lauds, the last Benediction was renewed and the procession filed down the grand staircase into the crypt, where our loved Mother was laid to rest. Oh! it was sad, sweet and solemn, surpassing all description."

The place of Mother Hardey's repose is marked by a marble slab on which is inscribed the following epitaph:

Pax Et Quies In Christo
Mariæ Aloisiæ Hardey
Virgini A Corde Jesu
Cujus Consilio Prudentia Virtute
Societas Nostra
Late Per Americæ Regiones
Collegia Instituendis Puellis Reclusit
Eaque Studiis Optimis Custodia Legum
Pietate Floruerunt
Lætitiæ Præmium Laborum
Assecuta Est

XV. Kal Quintiles A. MDCCCLXXXVI
AN. N. LXXVI M. VI
Cum Annos LX Menses X.
In Coetu Nostro
Egregie De Re Catholica
Meruisset.

Of which this is a translation:

Peace and Rest in Christ
To Mary Aloysia Hardey
Virgin, according to the Heart of Jesus,
Through whose Counsel, Prudence, Valor
Our Society
Established in many Countries of America,
For the Education of Girls
Academies in which Learning, Discipline, Piety
Have flourished.
She attained to Joy as the Reward of Her Labors
On the Seventeenth Day of June of the year 1886
At the age of 76 years and 6 months
In our Congregation Militant
60 years and 10 months
She merited exceedingly of the whole Catholic World.

Mother Lehon, on her return from Conflans, after having seen Mother Hardey's remains laid to rest beside those of Mother Goetz and the Assistants General who had been interred in the crypt, addressed to her American families, a letter expressing her heartfelt condolence in their great sorrow. "Your letters of these last months," she wrote, "reveal how fully you share the grief which Mother Hardey's death has caused us. She was indeed, one of the strong pillars of the Society, especially in America, where she developed and multiplied the seed sown by the saintly Mother Duchesne. In her life she reproduced the virtues of those who founded your Mission, as her works sufficiently prove, but this is not the place to dwell upon them, for later,

they will be recounted in detail. I wish here only to recall her generous, upright character, her devotedness to the interests of the Sacred Heart, her submission to the voice of obedience.

"The ablest physicians were unanimous in saying that the principal vital organs in Mother Hardey were worn out, and we might add, they were worn out in the service of the Divine Master. What shall I say of the time when she was confined to her bed, incapable of the slightest movement without assistance, and of her last days when acute sufferings sometimes drew from her a groan, but never a murmur? She was always self-possessed, abandoned like a child to the will of God, now hoping to live that she might yet labor, then renouncing the desire with perfect tranquillity of soul. These alterations never disturbed her interior peace. Two thoughts full of instruction for us will be forever associated with her memory, a tender, practical devotion to the Heart of Jesus, and a constant fidelity to our holy Rules. Let us follow her example, my dear sisters, and thus become more faithful to our high vocation."

Mother Hardey had made a wide acquaintance in France, hence, when her death was known, numerous testimonials of respect to her memory were received at the Mother House. Bishop Fallieres of St. Brieux wrote: "The telegram announcing the death of the venerable Mother Hardey did not surprise, though it grieved us deeply. I understand how painful must be the loss of an Assistant General, who represented near you those American families so dear to your heart. I recall with what intense joy, the holy Mother Goetz announced to me the approaching arrival of Mother Hardey in France, and the hopes which she founded on her permanent sojourn in Paris, for the progress and union of the Society. The 'Grand American' has fulfilled her mission by forming an indestructible link between the Society of the Sacred Heart in Europe and its members in the New World. It is not sur-

prising that the Holy Spirit should have wished to crown His faithful Spouse. From the height of Heaven, she will continue the prayer: 'May they be one, as we also are one!'"

Monseigneur Baunard, the historian of Mother Barat, who esteemed Mother Hardey very highly, wrote of her in the following terms to Mother Lehon: "I heard this morning of the death of Mother Hardey, whom God has called to Himself after a long career of good works, undertaken for His glory. I have been filled with admiration for the courage of that grand religious who was one of the props of your Society in North America. I have known at the same time her attachment to the Centre of Authority and her solicitude for the unity of a work in which she was one of the principal laborers for over fifty years. She will be mourned in both hemispheres. As to herself, I esteem her happy in having been called to rejoin her spiritual ancestors, Mother Barat and Mother Duchesne, of whom she was most worthy. Another column has fallen, but only to be transferred to the temple which your Society is erecting to the Sacred Heart in the Heavenly Jerusalem. In thought and prayer I kneel at her tomb to deposit my tribute of gratitude towards her whose kindness to me will never be forgotten."

We shall not attempt to describe the grief of Mother Hardey's American daughters, when a cable from the Mother General bearing the words: "The sacrifice is consummated," announced the news of their great loss. In all the convents, outward signs of mourning bespoke the sorrow of loving hearts. Solemn requiem Masses were celebrated, and friends and former pupils united their prayers with those of the religious for the venerated deceased. The school year was drawing to a close. At the commencements, there were an absence of decorations save here and there symbolic designs of immortelles. An undertone of sadness was heard in the closing exercises, a note

breathing at once the sorrow of separation, the joy of meeting before the throne of God. At Manhattanville, a panegyric written by the chaplain, Rev. Dr. Callaghan, was read by one of the pupils, Miss Ultima Smith, the daughter of a former pupil, whose name figures in these pages, as a model child of the Society of the Sacred Heart.

The press far and wide published the news of Mother Hardey's death, describing her as a woman gracious in mien, noble in character, and especially fitted for the great deeds which marked her career. Innumerable letters from ecclesiastics and laity were received, expressing sympathy for the Religious of the Sacred Heart, and admiration and regret for the deceased. The same thought prevails throughout, that Mother Hardey is entitled by her virtues and her works to an honored place in the ecclesiastical annals of America.

Very Rev. Robert Fulton, S. J., Provincial of the Jesuits, wrote to the Superior of Manhattanville: "I have often said that Madame Hardey will hold the first place of American women in our Church history. Besides her material and visible achievements, what is most striking about her, is the extraordinary affection she inspired in the members of her community. This is entirely beyond parallel. In those achievements, how much labor involved! How prolific the results! In that universal, I had almost said passionate, affection, what a proof of rare qualities in her to attract it. Mother Hardey's life will be the history of your community. I sympathize with you in some respects, though you have no right to grieve that she is happy. Your interests are furthered by her death, as she is now more powerful to aid. Erect in your own characters a monument to her glory."

Father Fulton's words have been in some measure realized. The life of Mother Hardey is in great part the history of the Society of the Sacred Heart in North America. She is now with God and her works follow her, clothed in the

sanctity of the Heart she so tenderly loved and the vitality of the Institute she so faithfully served. May her spirit rest upon those called to continue her mission of generosity, self-sacrifice and devotedness, in laboring for the salvation of souls and for the honor and glory of the Sacred Heart of Jesus!

Mother Hardey's body had rested in the crypt at Conflans for nearly twenty years, when the expulsion of the religious orders from France and the confiscation of their property, made it necessary to remove the precious remains in 1905 to a place of safety. The Very Reverend Mother General Digby decided that her American daughters should have the consolation of possessing all that was mortal of their beloved Mother. In the designs of God, the Mother General was carrying out the original plan of Mother Lehon at the time of Mother Hardey's death. Thinking that Mother Jones would claim the privilege of bringing back to America the body of the Mother whom she was not to find alive on her arrival in France, Mother Lehon had Mother Hardey's body embalmed and her coffin encased in a metallic casket, ready for transportation. Its temporary resting place was left unsealed pending the decision. Mothers Jones and Hoey had reached Paris on the evening of June 21, 1886, unconscious of the sorrow awaiting them. Although every effort had been made to prepare them by letters, it was God's will that they should hear of their loss from the lips of Mother Lehon in the words, "I am now doubly your Mother!" On learning that Mother Hardey had said that she wished to remain where she died, Mother Jones would not act against that desire, so, in death, as in life, Mother Hardey continued to be the great bond of union between America and France until an All Wise Providence decreed she should have her last resting place on American soil, and for the twentieth time that body, which

had worn itself out in the service of God, crossed the Atlantic.

While preparations were being made for the final interment at Kenwood, the sacred deposit was placed in the receiving vault at Manhattanville. It rested there for nearly six months, until the time came for its removal. The religious made grateful, loving pilgrimages around the enclosure, their hearts filled with new emotions of filial reverence, and faithful recollections of the Mother whose name will ever be associated with that of Manhattanville.

On the 12th of December, 1905, the casket was laid before the altar and solemn Mass celebrated in the chapel she had erected, and whose solid walls had withstood the fiery flames of the conflagration of 1888. After the ceremonies were over, the coffin was taken to Kenwood. Right Reverend Bishop Burke went to the Albany depot to meet the hearse, and follow it in his carriage to the convent. Reverend Mothers Mahony and Tomassini, who had accompanied the remains from Manhattanville occupied the second carriage of the funeral cortege. In the convent chapel the remains rested in the hermetically sealed casket, on a catafalque, with dimly burning tapers and sombre drapery, in striking contrast with the bright surroundings and joyful hearts, with which her daughters welcomed their treasure. Bishop Burke, assisted by a number of the clergy performed the Absolution ceremonies. In a few simple, touching words he spoke of his happiness in honoring the memory of one whose memory he would wish to perpetuate forever. "The name of Mother Hardey," he said, "has been a talisman to the countless numbers whose privilege it was to learn lessons of wisdom from her lips, and holiness from her noble, saintly and heroic life. Her influential and attractive personality led many souls to God; her efficient common sense was a potent factor in her intercourse with all classes, her vigorous vitality was displayed in many far reaching practical effects. Her prime characteristic was

strength of will, and, as gentleness is the result of strength, hers was a singularly tender nature. To Mother Hardey was due the initiation and institution of the convent of Kenwood, which is a standing monument to her energy and devotion to the cause of God and holy religion. She gave her personal attention to every detail, and though the task was an arduous one, her interest never flagged, and God's blessing crowned her work with success. Years ago she was called to receive her reward from the Maker she had so faithfully served, and there can be no doubt but that it was 'exceeding great.'"

At the close of the bishop's remarks, a procession of the religious, each bearing a lighted taper, was formed and wound its way up the hill to the cemetery, where Mgr. Maguire again blessed the coffin as it was lowered into the grave at the foot of the beautiful crucifix which keeps watch over the holy dead reposing there. At the head of the grave is a granite cross on the base of which is the inscription which was on the tablet in the crypt at Conflans. At the foot of the grave stands the white marble urn which for twenty years was the receptacle of the petitions offered to God through her intercession.

The pupils gave a reception to the Reverend Mother Vicar in the evening, and the following panegyric is the tribute of Kenwood's children to the memory of Mother Hardey:

"The most beautiful and famous book of lyrics that man has ever conceived, opens with a poem, so perfect, so complete, so compact, so delicately wrought, it seems almost a sonnet. It has been called 'The Two Paths,' and in it the kingly singer, with a few but telling strokes, gives us the contrasting pictures of the good and of the evil man. Holy Scripture is full of portraits of the greatest men and women that the world has known, culminating in the Archetype of perfection the Model of Mankind. But in this first psalm we may find the abstract portrait, giving the

essential features of the just and holy: What he is not, what he is, and a few additional touches. Since the will is all, man and the intellect guides the will, we have the essence of his character in these few words: 'But his will is in the law of the Lord, and on His law he shall meditate day and night.' But the poet stops not here, 'And he shall be like a tree which is planted near the running waters which shall bring forth its fruit in due season, and his leaf shall not fall off, and all soever he shall do shall prosper.'

"Then, after the portrait of the wicked man, we have another word, 'For the Lord knoweth the way of the just.' Truly a line of poetry, fraught with suggestion, leading the thought through vistas of beauty to where the Almighty looks down upon his faithful servant, knows and loves him. Have not the Reverend and dear Mothers we greet to-day, beheld 'the tree planted near the running waters,' and have we not ourselves seen the fruit brought forth in due season? Is not this beautiful home of hers, are not we ourselves, part of the glorious vintage? 'And whatsoever he shall do shall prosper.' Now in the light of time, which gives true perspective, it is easy to realize more fully how each line of the portrait corresponds with that of Reverend Mother Hardey, whom we all join in honoring to-day. Her work truly has prospered, and numerous religious houses, schools and Tabernacles of our Eucharistic God, are the fruit of her labors. As natural fruit comes forth, ripens and reaches maturity each year, so her fruit also was not of one gathering, but is brought forth in due season even still, and will continue to yield abundantly to the honor and glory of her Lord, the Master of the Vineyard.

"You, Reverend and dear Mothers, knew her well and we would love to listen to her praise from your lips, to hear again of her devotedness and zeal, her labors and her love for God and for her children. How often she came here to Kenwood, in all her desire to further the interests of this house. How many years she dwelt within these very

walls, surrounded by those who loved her, ever leading all nearer to the Sacred Heart by her example and her burning words. Now, that you have brought again to this favored 'Vineyard on a hill in a fruitful place,' all that is mortal of her whom we revere, that she may rest after all these years in our midst, does not her spirit say as did Newman in 'A Voice from Afar':

I am still near
Watching the smiles I prized on earth,
Your converse mild, your blameless mirth.
Now too I hear
Of whispered sounds the tale complete
Low prayers and musings sweet.

A sea before
The throne is spread—its pure still glass
Pictures all earth's scenes as they pass.
We on its shore
Share in the bosom of our rest
God's knowledge and are blest.

"But we Kenwood children, desire to express our appreciation of the treasure that has come to our convent home, from across the sea. What life has meant so much for the spread of the Society of the Sacred Heart of Jesus in this our country, as that of our Mother Hardey? Who could have loved more deeply, or taken greater interest in the new foundations God permitted her to make? Yet when obedience bade her leave all she held so dear, how generous was the sacrifice! Then came the days of mingled grief and triumph, when her children knew she had gone home to the true country of her soul, rich with the fruit of her labors, crowned with the virgin diadem of holiness, clothed with the virtues of the Sacred Heart. But the Mothers who knew and loved Mother Hardey, and who felt the intense loss for her American children, in their kindness thought to send her back to rest among them.

Mother Hardey's Grave at Kenwood

Only a wish stood in the way, she had said: 'Let me be laid where I die,' and when the faithful companion of her labors, the daughter formed by her, heard these words, it was enough. Lovingly they laid her in the crypt at Conflans, tenderly surrounded with the tribute of American daughters, of French mothers and sisters; earnestly did prayer arise from two hemispheres for her whom all unite to revere.

"Who could have dreamed that the sad trouble in the land of her adoption would have prompted the Mother whose heart seeks constantly to strengthen and rejoice her children, to send our treasure back—back to Kenwood, on the little hill beside the flowing river, back to the scenes of her labor and her prayer, back into the midst of her children. Still more wonderful in the Providence of God is it, that she who sacrificed the gift, respecting a Mother's least desire, now after twenty years, received it in her joy. (Rev. Mother Jones.) Truly, this is a day of grace to Kenwood! Our Lord is pleased to honor His faithful spouse again, with all the solemn rites of Holy Church, her children rise and call her Blessed, while we have learned how strong and tender are the bonds in Jesus Christ, and pray that we, too, may become all that the foundress of this house could wish, true Children of the Sacred Heart."

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